COLONISTS OF NEW ENGLAND AND NOVA SCOTIA

BURGESS AND HECKMAN FAMILIES

KENNETH F. BURGESS

The Schmitt-Heckman-Burgess Bible

Printed in German in 1662

Brought to America by Johann Michael Schmitt in 1751; see Appendix A

Colonists of New England and Nova Scotia

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Compiled by

KENNETH FARWELL BURGESS

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To the author's brother,
GEORGE HECKMAN BURGESS,
who has shared in the pleasure and enthusiasm
of this research,
and to the memory of our brother,
CHARLES FREDERICK BURGESS,
who, if living, would have had an equal
interest in its development.

FOREWORD

THE INVESTIGATION which resulted in this monograph was begun as a conventional research into the life histories of ancestors going backward from the writer's parents. These were Frederick Burgess and Anna Augusta Heckman, who were married in Lynn, Massachusetts, on February 27, 1872, the former being of almost pure English and the latter of pure German descent. They were both the descendants of pioneers, the Burgess ancestors having been among the first colonists of New England tracing back to the *Mayflower*, while the Heckman ancestors were among the first settlers of Nova Scotia under British rule.

In examining into their ancestral lines the original effort was to discover who their ancestors were, what sort of lives they had lived, and why they did what they did. It soon developed, however, that any informing appraisal of them, so far back as records permitted, would require consideration of controlling historical events which had a great impact not only upon the civilization of their day but upon our own. The two distinct groups of ancestors in America, the one of English descent and the other German, had dared to leave their European homelands and come to these shores as adventuresome and God-worshipping peoples in search of a greater freedom and opportunity. They were, in fact, members of migrations which had a most significant part in the colonization of Canada and of the United States.

The ancestors of English origin (the Burgess line) were among the colonists who came from England to America on the *Mayflower* in 1620, and on other ships in the two decades immediately following. Descendants of some of them in 1760

left Massachusetts Bay Colony, with which Plymouth Colony had been merged, to go to Nova Scotia as the British undertook to colonize that province. The other group of original ancestors in America (the Heckman line) came not from England, either directly or indirectly, but from the Rhine Valley from whence they migrated to Nova Scotia in 1749–1755. They were among the 3,000 Germans, French and Swiss who were induced by agents of the British Crown to leave their homeland and cross the "Great Ocean" so as to help settle and develop the province of Nova Scotia which had been ceded to Great Britain by France in the Treaty of Utrecht. These people came from what was then known as the Palatinate and neighboring districts, which was precisely the same territory from which the "Pennsylvania Dutch" were recruited in the early eighteenth century by emissaries of William Penn.

The story of the migrations which included these English and German ancestors is set forth in the first two chapters of this narrative. It is a story involving the backlash of the long series of religious and political struggles and wars which swept over Europe in the sixteenth and seventeenth centuries. It is also a story of two of the most difficult and successful colonizations of modern history. In these migrations our ancestors were active participants, not often in the role of leaders, but definitely a part and parcel of the soul-stirring events amid which they lived.

It required imagination and courage of the highest order for people, in those troublous times, to embark upon such adventures. Our ancestors, and those with whom they joined, stood ready to sacrifice their lives, if need be, for something more precious than life itself as they played their parts in great movements of human action. "Not, of course, in most cases,

a resounding or conspicuous part; but who would not be proud to have been an unknown camp-attendant at the battle of Marathon or to have thrown his garment under the ass's feet when Christ entered Jerusalem?" [1]

For this research there has been available the *Burgess Genealogy* by the Reverend Ebenezer Burgess, published in 1865 (referred to in the following text as "*Burgess Genealogy*, Boston, 1865"); the *Burgess Genealogy of the Kings County, Nova Scotia, Branch*, by Dr. Barry Hovey Burgess, published in 1941 (referred to in the following text as "Barry H. Burgess"); *Reminiscences of Frederick Burgess*, 1916; and the life story of Dr. Charles Frederick Burgess, entitled *Romance in Research*, by Alexander McQueen, published in 1950. I have also been privileged to read the unpublished manuscript of a scholarly study of the so-called "Foreign Protestants" and their migration to Nova Scotia in the middle of the eighteenth century, being prepared by Dr. Winthrop Bell of Chester, Nova Scotia. Mr. Charles St.C. Stayner of Halifax, Nova Scotia, Mr. Louis E. Laflin, Jr., of Lake Forest, Illinois, Governor of the Society of Mayflower Descendants in the State of Illinois, Mrs. Winifred Lovering-Holman, F.A.S.G., of Lexington, Massachusetts, and Mrs. George Frederick Falley, F.A.S.G., have assisted me in the research. Also I have received assistance from my cousins, Mrs. N. W. Wentzell (Nellie Heckman) of Somerville, Massachusetts; Mrs. H. D. Godsoe (Julia Heckman) of Halifax, Nova Scotia; Mrs. Arthur Ritcey (Minnie Heckman) of Riverport, Nova Scotia; Mrs. Albert E. Eggleton (Pearl Church) of Beaver Falls, Connecticut; Mr. John Harris Heckman of Alkabo, North Dakota; Mrs. Bernard Zinck of Lunenburg, Nova Scotia; Mrs. Stafford F. Kirkpatrick (Lina Burgess) of Van-

[1] Gilbert Murray in his Romanes Lecture at Oxford University, 1935.

couver, British Columbia; and Mr. (John) Albert Burgess of Montreal, Canada; and from my second cousin, Mrs. Devilla Riawetz of Kentville, Nova Scotia, as well as from my more remote kinsman, Mr. Montague S. Burgess, of Garden City, Long Island, New York.

K. F. B.

Chicago, Illinois,
April 16, 1956.

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THE SETTLEMENT OF NOVA SCOTIA

In the middle of the eighteenth century, Great Britain, having established its claim to the peninsula of Nova Scotia, undertook to colonize it as a province of the British Crown. Two of the most distinctive and wholly dissimilar groups of original settlers brought into the Province by the British at that time were the "Foreign Protestants" from the Palatinate in Germany, and the New Englanders, the latter the descendants of the Pilgrims of Plymouth Colony and the Puritans of Massachusetts Bay Colony. These are the groups with which this study is primarily concerned. Referred to only incidentally herein are the "Empire Loyalists" who, after the American Revolution, found New England no longer sympathetic to them and migrated in large numbers to Nova Scotia, where they added permanence to the British settlements at Halifax, Liverpool, Yarmouth, Annapolis, and elsewhere.

Nova Scotia was probably the Markland of the early Norse and Icelandic voyages, and visited by the Cabots in 1497–1498. It was not occupied in any part by Europeans until 1604 when a French expedition, acting under a grant from the French king, Henry IV, founded a settlement which they named Port Royal giving the name "Acadia" to what is now approximately the Canadian Maritime Provinces. Nine years later the English destroyed Port Royal, and in 1621 gave to the country the name of "Nova Scotia,"[1] but their feeble attempt at colonization at that time came to nothing.

[1] The name "Nova Scotia" first appears in 1621 in the grant of James I to Sir William Alexander, who stated in his application that the whole of the territory

King Charles I of England, trying to rule without Parliament, became short of money and in a deal with France, confirmed by the Treaty of Saint Germain-en-Laye in 1632, restored the country to the King of France. Feuds among the French settlers followed and Cromwell took possession of Nova Scotia, but again, after the restoration, the King of England, this time Charles II, in 1667 traded it back to France as one of the considerations for the Treaty of Breda. The country was obviously a pawn which, before it was finally settled, passed back and forth between France and England many times. Beamish Murdoch, in his *History of Nova-Scotia or Acadie* 1865–7, Vol. 1, p. 158, says that "in 1680 the English became masters of Nova Scotia for the fifth time." In 1682, however, the French again assumed command.

With the settlement of New England and the development of its fisheries and ocean traffic, Nova Scotia became more and more important to it. French control of this province to the north constituted a growing menace. Professor John Bartlet Brebner calls Nova Scotia "New England's Outpost," a most apt description.[2] While London was not especially interested in the territory, Boston was! New England could not tolerate the French as near neighbors to its shores and fishing

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bordering on the eastern part of New England was an uninhabited wilderness and that it would be in the interests of England to have some of the Scotch emigrants who had been recently moving to Poland, Sweden and Russia diverted to "this valuable and fertile portion of His Majesty's dominions." In the patent which was issued, the country was named "Nova Scotia." *History of Nova-Scotia* by Thomas C. Haliburton, 1829, Vol. 1, pp. 40–41. King James I of England was also King James VI of Scotland, having held the Scottish crown before succeeding to the English throne on the death of Elizabeth. The original charter of Nova Scotia which he granted provided that all who settled there or were born there should "possess all liberties, immunities and privileges of free and natural subjects of our Kingdom of Scotland." *Sir William Alexander and Nova Scotia* by Dr. D. C. Harvey, Collections of the Nova Scotia Historical Society, Vol. 30, 1954.

[2] *New England's Outpost*, John Bartlet Brebner, Columbia University Press, 1927.

grounds, and the several expeditions which, from time to time, attacked French settlements at Port Royal and elsewhere in Nova Scotia were of New England inspiration. Finally in 1713, as one of the provisions of the Treaty of Utrecht, Nova Scotia became a British province. The French, however, retained Cape Breton Island, now the northeastern part of Nova Scotia, where they built a great fortress which they named Louisbourgh. The building of this fortress constituted a direct challenge to New England, which in 1745 organized an expedition under Lieutenant General William Pepperrell of Maine and captured it.

Meanwhile Great Britain had lost Madras to France and, by the Treaty of Aix-la-Chapelle in 1748, got it back from France by trading Louisbourgh for it. This enraged the New Englanders, and to appease them Great Britain hastily agreed in 1749 to found Halifax as an armed port so as to satisfy them that their northern coast would be protected against the French at Louisbourgh.[3]

Thirteen transports, containing 2,576 colonists, largely from London and its environs, under the charge of Colonel, the Hon. Edward Cornwallis (the uncle of the Lord Cornwallis who commanded the British troops in their surrender to General George Washington at Yorktown) on the sloop of war *Sphinx*, sailed from England May 14, 1749, and arrived off the coast of Nova Scotia a month later. They first made port at what is now Lunenburg (then described as the small French settlement of Malagash on Merliguiche Bay) and

[3] The Lords of Trade and Plantations in 1749, by public notice, offered to all officers and privates discharged from the army and navy, and to artificers necessary in building and husbandry, free passage to Nova Scotia, provisions for the voyage, subsistence for a year after landing, including arms, ammunition, and necessary utensils for husbandry and housekeeping, together with free lands in the province, as well as the promise of a civil government with all the privileges enjoyed in other English colonies. Beamish Murdoch, Vol. II, p. 136.

shortly thereafter proceeded to Chebucto which Cornwallis, who carried with him the appointment as Governor of the Province of Nova Scotia, renamed "Halifax" in compliment to George Montagu Dunk, Earl of Halifax, who had given the weight of his influence and standing to the expedition.[4] Among the colonists who came with Cornwallis was Alexander Kedy, an English carpenter, who later settled at Mahone Bay and represented Lunenburg as one of the eighteen members of the first House of Assembly of Nova Scotia. He was a Heckman ancestor.

There was a considerable mortality among the settlers of Halifax during the first winter. The structures which they erected were insubstantial and poorly adapted to the severe climate, and the colonists were dependent for subsistence upon stores shipped from England. Up to that time the only agricultural lands in Nova Scotia were those developed by the French along the shore of the Basin of Minas, which continued to be occupied by the Acadians, and those on the Isthmus of Chignecto, the land joining Nova Scotia to New Brunswick and adjacent to what is now Northumberland Strait across from Prince Edward Island. Many of the Acadians had only recently abandoned their farms at Chignecto

[4] Murdoch states that Lord Halifax, having no male heirs, was anxious to perpetuate his name for posterity through having an important city in the New World named after him. *History of Nova-Scotia or Acadie* by Bemish Murdoch, Vol. II, p. 144, citing Hayward's *Autobiography of Mrs. Piozzi*, p. 168. He was the second Lord Halifax, born George Montagu, who added the family name of Dunk to his own in order to permit his wife to qualify under the terms of an inheritance which required that her husband should engage in commercial life under the name of Dunk, the inheritance having been created by Sir Thomas Dunk, representative of a family of wealthy clothiers. Upon succeeding to the earldom he became President of the Board of Trade and Plantations and later a member of the Cabinet, Lord Lieutenant of Ireland, Secretary of State and Lord Privy Seal. He was sometimes called the "Father of the Colonies" on account of his zeal in extending commerce with America. His wife died at the early age of twenty-eight, leaving three daughters. In his later life he lost his wife's fortune through extravagance and speculation. *Dictionary of Nat. Biog.*, VI, 199–201.

to settle in neighboring places still under French rule, and the British determined to colonize this area. This was designed to establish a buffer of loyal British settlers between the Acadians under French rule and those in British territory, and at the same time provide a dependable source of agricultural products for the settlement at Halifax.

The original British settlers of Halifax had proved themselves to be somewhat a shiftless lot. They were mostly former soldiers and sailors accustomed to towns and unsuited to pioneer life. Many drifted away when their period of free rations ended, and their place was taken by traders and tradesmen from New England, who were the real builders of Halifax. For this reason Cornwallis did not consider more English immigrants for the settlement of Chignecto. Furthermore he wanted farmers and not townsmen, and English farmers were then happy enough at home.

There was at that time a rather close relationship between England and some of the German states. Before he became King of England in 1714, George I had ruled the united Dukedom of Brunswick-Lüneburg, under the title of Elector of Hanover, which title and authority he retained along with his English one, as also did his successors down to the accession of Queen Victoria, who, being a woman, was debarred from ruling in Germany. Also for more than a hundred years, other special ties had existed between England and the area south of Hanover and adjacent to the Rhine known as the Palatinate. In 1613 Robert Cecil, as Secretary of State to James I, arranged the marriage of James' eldest daughter, Elizabeth, to Frederick V, Count Palatine. When in 1715 George I ascended the throne of England, his sole title thereto was derived from his mother, Sophia of the Palatinate, the daughter of Frederick and Elizabeth.

In response to the request of Cornwallis for settlers for farm land in Nova Scotia, the Lords of Trade and Plantations turned to the sturdy peasant stock in the southwest part of Germany. The rural districts there were predominantly Protestant and, in addition, the unfavorable economic and social conditions then existing in that area made it seem likely that a substantial number of such emigrants could be obtained. In line with the "mercantilistic" thought dominant in the eighteenth century, the British preferred not to have members of their own population leave the homeland but, instead, desired to acquire new subjects from other lands. It seems to have been assumed that if such persons were Protestants they would make good British subjects—in any event, the effort was to secure Foreign Protestants who would continue their vocation of farming in the new land. To secure them, a Scotsman, John Dick,[5] then residing in Rotterdam, was commissioned to obtain for Nova Scotia detachments of Foreign Protestants who would be characterized by their industry, thrift and integrity, together with farming experience.

It was from the "Lower Palatinate" or the "Palatinate of the Rhine," also known as the Pfalz,[6] that had come the great migration of Germans to Pennsylvania, New York and New Jersey throughout the first half of the eighteenth century. The Lower Palatinate originally had 3,500 square miles and lay on both sides of the Rhine, with its capital at Heidelberg and its other principal cities at Mayence, Spires, Mannheim and Worms. Its inhabitants were known as the best farmers

[5] John Dick (1720–1805), a partner in the firm of Dick & Gaven, came from a Scottish family of some distinction, which descended from Sir William Dick, who was one of the wealthiest and most prominent men in Scotland in the first part of the eighteenth century. John Dick later became British Consul to Leghorn (Livorno Province, Tuscany, Italy) on May 18, 1754, was knighted as Sir John Dick and amassed a fortune of £70,000.

[6] *The Story of the Palatines*, Sanford H. Cobb, New York and London, G. P. Putnam's Sons, The Knickerbocker Press, 1897.

of Europe and their highly fertile country produced an abundance of the finest of wines, fruit, corn, vegetables, flax and tobacco.

Unfortunately, however, for a hundred years from the beginning of the Thirty Years' War in 1618 to the Peace of Utrecht in 1713, which terminated the War of the Spanish Succession and, among other provisions, secured Nova Scotia to the British, the Palatinate had suffered the scourge of war. It was at the Diet of Worms in 1521 that Martin Luther had refused to recant and, during the Reformation which followed, the Palatinate had become almost wholly Protestant. While the Thirty Years' War (1618–1648) began with the claim of Frederick V, Count Palatine and son-in-law of James I of England, to the throne of Bavaria, it was primarily a religious war, with political quarrels interwoven. The wars of Louis XIV of France which followed, and especially the War of the Grand Alliance and the War of the Spanish Succession, covering almost the entire period from 1684 to 1713, with only four years of so-called peace (the Peace of Ryswick, 1697–1701) intervening, brought great hardship and distress to the farmers of the Palatinate. During these wars their countryside was piteously plundered, its farms and cities devastated and its citizenry forced to take part in foreign wars with which they had little sympathy or understanding. One of Louis XIV's great generals, Count Turenne, in 1674 laid waste the Palatinate with fire and sword, leaving the cities of Heidelberg, Mannheim, Spires, and Oppenheim in such ruin that it took a century to remove the traces of the incendiary armies.

It is small wonder that the inhabitants of the area were readily susceptible to solicitation to leave this sort of a homeland and to seek the peace and promised security of a new

country across the sea, where they might actually become owners of the lands upon which they raised their crops. They were a people distinguished by their indomitable industry and independence, together with a relatively high degree of intelligence coupled with an innate stubbornness.[7] The ravages of war together with oppressive government, currency fluctuations and religious discrimination combined to make these people, or many of them, eager to escape from further forced military service and impressment and therefore willing to leave their homeland in search of a better world.

Between 1727 and 1734, seven thousand of these people, all classed as "Palatines," embarked for Pennsylvania, under the guidance of and at the solicitation of agents of William Penn. That migration continued until the middle of the century, and by that time numbered upwards to one hundred thousand people.[8] They have become known as the "Pennsylvania Dutch," presumably a corruption of the German "Deutsch." The first groups of them settled largely in an area bounded by a line running from Easton through Reading and Lebanon to Cumberland Valley. Later migrations settled in other parts of Pennsylvania, New York, and New Jersey.[9] These immigrants came from the same area in the Palatinate as did those who in 1750 were attracted to Nova Scotia. Many were from the same families. The Heckman ancestral names in Nova Scotia—Heckman, Hirtle, Herman, Tanner and Schmitt—were also borne by the Palatines who migrated to Pennsylvania.[10]

[7] *The German Immigration into Pennsylvania,* by Frank Reid Diffenderffer, published by the author, Lancaster, Pa., 1900, pp. 56–57, 120.

[8] *Early Eighteenth Century Palatine Emigration,* Walter A. Knittle, Philadelphia, 1937.

[9] Vol. 17 *Encyclopædia Britannica* (1948), p. 482; *The German Immigration into Pennsylvania,* by Frank Reid Diffenderffer; *The Pennsylvania Dutch,* by Frederick Klees, The MacMillan Company, 1951.

[10] *The Pennsylvania-German Society Proceedings,* Vol. VIII, 1898; *Index to Proper Names.*

In spite of the continued intense competition for these Palatines by agents for the American colonies, John Dick managed to send 2,461 of them to Halifax in nine shiploads during 1751, 1752, and 1753. Approximately 240 more of them came in other ships, 80 with Cornwallis in 1749, ten or twelve on miscellaneous ships, and the remainder on the *Alderney* and *Nancy* in 1750, making altogether 2,700 of the Foreign Protestants. The majority came from the Palatinate and neighboring parts of southwestern Germany, while there were some Swiss from across the border, and several hundred French Protestants from Montbéliard.

Dick, on behalf of the English government, offered free land and assistance to prospective settlers in Nova Scotia, the offer being restricted to Protestants. Each family head was to receive fifty acres free of quitrents and taxes for ten years, and thereafter be subject to quitrent of one shilling per annum for every fifty acres. Ten additional acres were to be provided for each member of the family on the same terms, as well as twelve months' maintenance and necessary ammunition and implements for clearing and cultivating the land, and for housekeeping and for fisheries. The proclamations stating these terms which were circulated in the Palatinate represented that in Nova Scotia: "the air or climate is very healthy, the soil as productive and fertile as that of any British colony whatever, since, by good cultivation it yields an abundance of everything necessary to support life—grain, hemp, flax, &c. The sea coast abounds with as great a variety of fish as any part of the American coast, and is particularly well situated for shipping and trade, being furnished with numerous secure and convenient harbors."[11]

The principal occupations listed by the colonists sent to

[11] Haliburton, Vol. 2, p. 131.

Nova Scotia by Dick shows that they must generally have expected to be tillers of the soil. Subsistence records of a representative group enumerate the following distribution of occupations: farmers and husbandmen, 417; carpenters and joiners, 45; bakers, 32; masons and stonecutters, 32; shoemakers, 30; tailors, 25; butchers, 21; smiths, 19; weavers, 17; millers, 16; laborers, 14; surgeons, 11; coopers, 11; furriers, 6; miners, 6; tanners, 5; schoolmasters, 5; huntsmen, 5.

Their difficulties were by no means over when they reached Nova Scotia after a long sea voyage. French and Indian uprisings made it impossible to locate them on the Isthmus of Chignecto as had been planned.[12] Instead, those who came in 1751 were kept in barracks in Halifax where many of them perished during the first winter from cold and inadequate provisioning. After repeated complaints from the Board of Trade as to the expense of their sustenance, 1,453 of the survivors were shipped down the Atlantic coast in 1753 to Merliguesh, or Malagash, which Peregrine Thomas Hopson, who on August 2, 1752, succeeded Cornwallis as Governor of the Province, renamed Lunenburg in honor of King George II.[13]

[12] This is undoubtedly the source of a legend which has persisted among the descendants of these people in Lunenburg to the effect that while they were bound for Prince Edward Island, which had been described to them as "the garden spot of North America," they were shipwrecked off the coast of Nova Scotia and compelled to make port at what is now Lunenburg. Finding the area unsuited for agriculture they turned to the sea for their livelihood. This legend is not substantiated by the records, however, but is obviously quite closely related to what did happen, that is, the original purpose to settle them on the mainland across from Prince Edward Island, its abandonment because of Indian uprisings and their final settlement at the seaport which was renamed "Lunenburg." See *The Neutral Yankees of Nova Scotia*, by John Bartlet Brebner, Columbia University Press, 1937, p. 19.

[13] In 1953, on the occasion of the 200th anniversary of the founding of Lunenburg, there was an exchange of letters between the Mayors of Lunenburg in Nova Scotia, and Lüneburg in the Prussian Province of Hanover, on the assumption that the former city was named after the latter and that the original settlers of Nova Scotia came from Lüneburg and its surrounding countryside. This is incorrect. The colonists who founded Lunenburg were not Hanoverians and the Nova Scotia city was not named after Lüneburg in Prussia. It was named so

Even here it took them some years to become self-supporting.

At one point difficulties with unfriendly Indians, who (prompted by the French) killed a number of the settlers, and dissatisfaction with their allotment of stores and provisions, led to open rebellion. Some few of the settlers were attracted by offers of livestock from the French if they would desert to them. Finally it was necessary for a strong body of troops to be dispatched from Halifax to restore order, and the British authorities ameliorated the hardships of the settlers by providing them with a substantial amount of livestock. Difficulties with the Indians continued until after the fall of Louisbourgh in 1758 and soon after that ceased altogether. Government assistance to the Lunenburg settlement ended in 1758 or 1759. By 1760 an inspection of the whole province showed that Lunenburg had become self-supporting and, to a certain extent, even flourishing. Agriculture and forestry accounted for the livelihood of the people in the earlier years, though "shore-fishing" attracted the attention of some of the settlers. The business of fishery as normally understood, that is, the offshore fishing along the coast of Labrador and on the Grand Banks of Newfoundland, was reserved for a later generation. With the growth of population in the early nineteenth century, the people divided themselves into two groups, the farmers together with the lumbermen, and the fishermen. In fact, it was only after attention was turned to fishery that there was much accumulation of wealth.[14]

In the group of Foreign Protestants were seven of the Heckman ancestors. Six of them came from the Palatinate

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wholly out of compliment to George II of England, who at that time was the Elector of Hanover, and the Duke of Brunswick-Lüneburg.

[14] Brebner in *The Neutral Yankees of Nova Scotia*, p. 19, refers to this as "the amazing transformation of inland European peasants into the best sailors of the North Atlantic."

itself, these being Caspar Heckman, Johannes Söhberger and Martin Götz, who came on the *Pearl* in 1751; John George Thethoff, who came on the *Gale* in 1751; Johann Philipp Hermann, who came on the *Pearl* in 1752; and Johann Michael Schmitt, who came on the *Gale* in 1752. Jacob Tanner came from Switzerland in 1750. The eighth original Heckman ancestor in America was Alexander Kedy, the Englishman who, as previously noted, came with Governor Cornwallis. The ancestral line flowing from these eight original immigrant ancestors is shown in the table in Appendix B.

The story of the privations and sufferings of these people, their struggles for survival, the attacks upon them by Indian raiders, and later by privateers during the American Revolution, is graphically told in the diary of Johann Michael Schmitt (a Heckman ancestor), a translation of which appears as Appendix A to this monograph. The diary was written in early German on blank pages of a Bible which Schmitt brought with him from the Palatinate. The Bible disappeared from Nova Scotia about 1900, only an inadequate translation remaining. The writer of this narrative, interested because of its historical importance as a contemporary record, traced the Bible to a library in Philadelphia and secured its return to him as a Schmitt descendant. Appropriate references to it appear herein.

With the development of agriculture and, later, its fisheries, Lunenburg prospered. There were some interruptions during the American Revolution and the War of 1812. On July 1, 1782, six American privateers entered Lunenburg harbor, where they landed ninety men and surprised the town, captured the blockhouse, burned several dwellings and carried away and destroyed property in the amount of £12,000. Under threats of burning the settlement, several of the in-

habitants executed a bond for ransom in which they undertook to pay their captors £1,000.[15] When war again was declared by the United States in 1812, American privateers once more appeared along the Nova Scotia coast. Four new blockhouses were erected to protect the area in this latter war—two in Lunenburg, a third at Lower LaHave, and a fourth at Kingsburg. In June, 1813, two British men-of-war chased an American armed vessel into Mahone Bay, where one of its own officers blew up its magazine with a loss of upwards of one hundred men.[16]

Aside from these incidents the area of Lunenburg grew in population and trade. The Foreign Protestants proved to be excellent settlers as they built vessels and sailed to the fishing grounds off Labrador and the Grand Banks of Newfoundland. They married within their own group and thus, with little exception, preserved the strain of almost pure German blood. These are the people of whom the Heckman family was a part.

Anna Augusta Heckman, of the fifth generation in Nova Scotia of these Foreign Protestants, as shown in the ancestral chart in Appendix B, in 1872 married Frederick Burgess, whose ancestors were of English descent and migrated to Nova Scotia in 1760. As has been noted, all eight of her original male ancestors in America came in 1749, 1750, 1751, and 1752. With the exception of Alexander Kedy, the English carpenter, her original male ancestors in America all were from the Rhine Valley, six of them German and the seventh, Jacob Tanner, a Swiss. Her ancestry thus was three-fourths German, one-eighth Swiss and one-eighth English. For a century and a quarter thereafter these Foreign Protestants, with

[15] Haliburton, Vol. 2, p. 136.
[16] Haliburton, Vol. 2, pp. 137–138.

but little exception, maintained their racial integrity by intermarriage and also preserved the customs of their homeland, tempered only by their change in occupation when they became a seafaring people.

While the British were thus settling Halifax and Lunenburg, the problem of victualling themselves with foodstuffs produced in the Province remained largely unsolved. The French Acadians continued to occupy the fertile lands adjoining the Basin of Minas and were most uncooperative with the British. Governor Cornwallis from the outset desired to retain them on their farms with the hope that they would produce food for the colonists at Halifax and elsewhere. They refused, however, to take the oath of allegiance to the English unless it were modified so that they should be wholly exempt from military service, and they continued to be sympathetic to overtures from the French and their Indian allies. Cornwallis' successor as Governor, Peregrine Thomas Hopson, expressed a similar desire to retain the Acadians if possible, although in a report to his home government on December 10, 1752, he mentioned their continued obstinacy in respect to taking the oath. Difficulties with them were in no wise overcome during his regime and, when in 1754 he returned to England, his successor as Governor, Colonel Charles Lawrence, in his first report dated August 1, 1754, declared: "They [the Acadians] have not for a long time brought anything to our market; but on the other hand they have carried everything to the French and Indians whom they have always assisted with provisions, quarters and intelligence, and indeed while they remain without taking the oaths to his Majesty (which they will never do until they are forced) and have incendiary French priests among them, there are no hopes of their amendment. As they possess the best and largest tracts of land in this

province, it cannot be settled with any effect while they remain in this situation, and though I would be very far from attempting such a step without your Lordships' [Lords of Trade and Plantations] approbation, yet I cannot help being of the opinion that it would be much better, if they refuse their oaths, that they were away."[17]

Meanwhile New England continued to fear the French at Louisbourgh, and Governor Shirley of Massachusetts, on being apprised of the continued refusal of the Acadians to take the oath, communicated these fears both to Governor Lawrence and to the British ministry. It was obvious that the attitude of the Acadians was largely due to the pressure exerted upon them by French priests and their Indian allies, supported by the presence of French troops at Fort Beauséjour. Late in 1754 the British decided to try to take the fort, and Lawrence asked Shirley for a force of 2,000 men. In May, 1755, Shirley sent to Nova Scotia the force asked for, under the command of Colonel John Winslow. With these troops and 250 regulars from Fort Lawrence, Lieut. Colonel Robert Monckton laid siege to Fort Beauséjour and captured it on June 16, 1755. While successful in Nova Scotia, British arms in America were that year defeated everywhere else. Lawrence's fear of the Acadians was therefore greater than ever, but with the victors of Beauséjour still under his command, his own position was stronger than it had been. He again demanded that the Acadians take the Oath of Allegiance and on their refusal on July 28, the Council decided on their expulsion from the province.

At that time the further presence in Nova Scotia of the Acadians was regarded by the New Englanders as a menace,

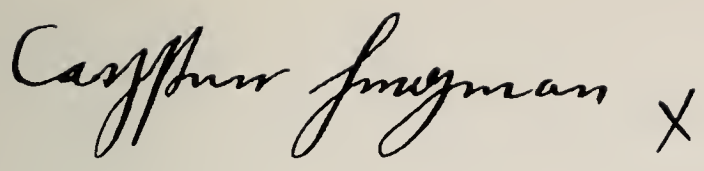
[17] *The Occasion of the Expulsion of the Acadians in 1755*, by Henry S. Burrage, a paper read before the Maine Historical Society, December 19, 1901. *Collections of the Maine Historical Society*, Third Series, Vol. 1, 1904.

and their transfer to other British American Colonies, when finally authorized, was largely prompted by the insistence of Governor Shirley. Without doubt this seemed vitally necessary then in the light of the insecurity of the times. The capture of Louisbourgh shortly thereafter by the British in 1758, and of Quebec in 1759, indicates now that it probably need not have been done. However, the charge that has been made that the New Englanders engineered the expulsion in order to provide themselves with free land is wholly unsubstantiated, for there was no settlement on the Acadian lands until five years after the expulsion, and then only as a result of proclamations offering special inducements to settlers.

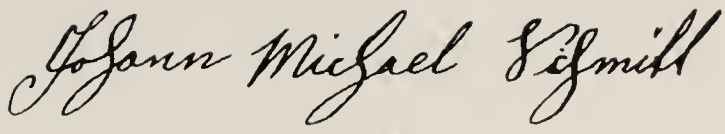
It was not until 1760 that the British made any effort to open the fertile land in the area of the Basin of Minas for settlement, at which time by proclamation they undertook to attract colonists from New England. On June 4, 1760, a fleet of twenty-two vessels sailed from the New England coast, convoyed by a brig of war which mounted sixteen guns, and arrived at what is now Cornwallis Township, Kings County, to take possession of lands formerly occupied by the Acadians.[18]

Among the settlers who came from Massachusetts Colony in 1760 was Seth Burgess, of the fifth generation from Thomas Burgess of Plymouth and of the seventh generation from Richard Warren who had come on the *Mayflower* in 1620. Whether Seth Burgess was in the first convoy is not known but on the records he is shown as having received one share in the "Second Grant of 38,917 acres, given December 31, 1764," to Cornwallis grantees, or approximately 600 acres to

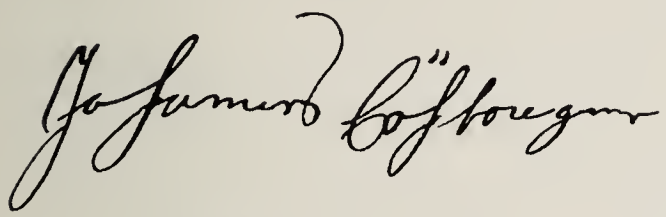
[18] Haliburton, Vol. 2, pp. 120–121.



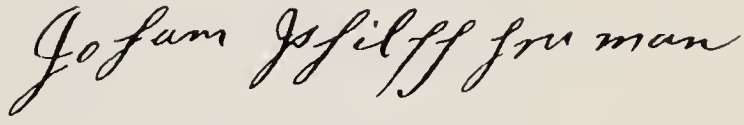
Caspar Heckman
1712–1790



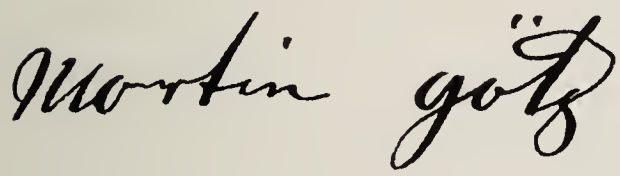
Johann Michael Schmitt
1714–1798



Johannes Söhberger
1703–1778

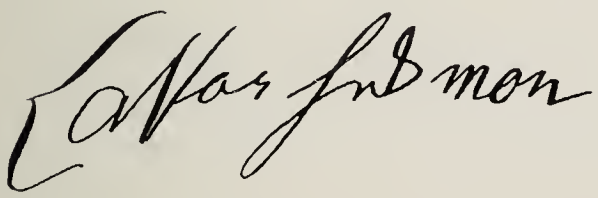


Johann Philipp Hermann
1723–1788



Martin Götz
–1777

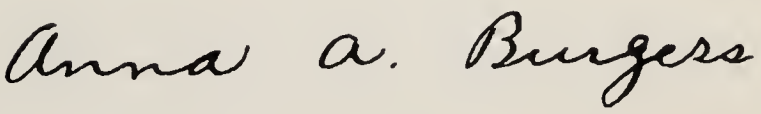
Alexander Kedy (Jr.)
1748–1818



Caspar Heckman (Jr.)
–1825

(John) Jacob Seaburger
1796–1888

Isaac Heckman
1817–1897



Anna Augusta Heckman
(Mrs. Frederick Burgess)
1846–1919

Autographs of Heckman Ancestors

See Appendix B, The Heckman Ancestry

him.[19] He was the eldest of the four sons of Dr. Benjamin Burgess of Dartmouth, Massachusetts, his father having died when he was twelve years old and his mother two years before that. In 1758, after he had reached the age of twenty-one, he sold his one-fourth interest in his father's real estate for £146, 13s., 4d.[20] Two years later, with his wife and two daughters, he migrated to Nova Scotia and established the Kings County, Nova Scotia, branch of the Burgess family, whose genealogy is recorded by Dr. Barry H. Burgess in his study published in 1941. Seth's great-grandson, Frederick Burgess, by his marriage in 1872 to Anna Augusta Heckman, joined the two ancestral lines which are the subject of this volume. The pedigree of Frederick Burgess in America is shown in the ancestral chart in Appendix C.

Thus it was that the Burgess and Heckman ancestors were among the earliest settlers of Nova Scotia as it was colonized by the British. On the Burgess side there was the almost pure English strain, on the Heckman side almost pure German. Each of the two lines for the next four generations remained almost completely unaffected by interracial diffusion.

[19] *History of Kings County, Nova Scotia,* by Arthur W. H. Eaton, 1910, p. 75, 593–4.

[20] Barry H. Burgess, p. 18. The present approximate equivalent is $7,500.

Chapter II

THE NEW ENGLANDERS WHO HELPED TO COLONIZE NOVA SCOTIA

THE BACKGROUND of the New Englanders who helped to colonize Nova Scotia, including Seth Burgess, is of especial importance in this study. Adventures in new lands were no novelty to them. They were descendants of a series of migrations which had resulted from religious, political and economic pressures. Thus the English colonists who came to Plymouth in 1620 consisted of two groups. One group, the Separatists, had previously left England to establish a colony at Leyden, the Netherlands, so as to escape religious persecution. The other group consisted of merchants and workers from London and vicinity who were prompted primarily by a desire for profitable adventure. The two groups combined to make the passenger list of the *Mayflower*. In the two following decades many more came from England. They were largely Puritans who came to escape religious persecution and, as well, to try to improve their economic position. Together these several groups established and gave permanence to Plymouth and Massachusetts Bay Colonies.

Among the earliest arrivals were the first of the Burgess ancestors in America. One of them, Richard Warren, came in the original migration on the *Mayflower* in 1620. Another, Thomas Burgess, landed at Salem ten years later and made his permanent home in subsequent years at Sandwich, in Plymouth Colony. There has been a vast amount of research into the annals and history of Plymouth Colony, both before and

after it was merged with Massachusetts Bay Colony in 1691, concerning the effect of its culture and its political and religious institutions upon the entire United States as its descendants pushed the frontier westward across the continent.[1]

The impact of the Pilgrims and of the whole Puritan migration upon our entire nation has been most profound. In his *Mainsprings of Civilization*,[2] Professor Ellsworth Huntington has traced the influence of their descendants upon all sections of the United States, referring especially to the trait of dominant leadership which they exhibited wherever they went. This he attributes primarily to heredity enforced by principles of selectivity through which only the strongest survived. Professor Toynbee, in his *Study of History*, observes the same dominance of these New Englanders as having "played a part disproportionate to their numbers in wresting from wild nature the whole breadth of the American Continent from the Atlantic to the Pacific."[3] After describing the New Englanders as the victors "in the competition between half a dozen different groups of colonists for the mastery of North America," he attributes their success to the "Virtues of Adversity," or more particularly to the "Challenge of the Environment."[4]

[1] *The Pilgrims and Their History*, Roland G. Usher, New York, 1918; *Plymouth and the Pilgrims*, Arthur Lord, Boston, 1920; *History of Plymouth Colony*, William Bradford, contemporaneous modern English version, New York, 1948; *Bradford of Plymouth*, Bradford Smith, Philadelphia, 1951; *The Founding of New England*, James T. Adams, Boston, 1921; *The Expansion of New England*, Lois K. Mathews (Rosenberry), Boston, 1909; *The Massachusetts Bay Colony and its Predecessors*, Frances Rose-Troup, New York, 1930; *Westward Expansion*, Ray A. Billington, New York, 1949; *Saints and Strangers*, George F. Willison, New York, 1945.

[2] *Mainsprings of Civilization*, Ellsworth Huntington, John Wiley and Sons, Inc., New York, 1945.

[3] *A Study of History*, Arnold J. Toynbee, Oxford University Press, New York and London, 1947.

[4] Toynbee says, pp. 98–99: "It may be said that all the different groups of colonists in North America had severe challenges to meet from their environments. In Canada the French had to encounter almost Arctic winters and in Louisiana the vagaries of a river almost as treacherous and devastating as the

Whatever may be the correct thesis, the fact remains that these colonists, at first intent upon founding what they called "God's Kingdom on Earth," developed institutions, political and religious, and a culture embracing them, which in the next three centuries set a pattern for a whole new civilization.

It would be out of place here to undertake an extensive description of the origin and history of Plymouth Colony and Massachusetts Bay Colony, and of their neighboring colonies, which together made up New England. Those who were a part of the group, later to become known by history as the Pilgrims, were English country-folk, from Yorkshire, Lincolnshire and Nottinghamshire, centering about Babworth, Scrooby, Austerfield and Sturton-le-Steeple. Among their leaders were young men who had been educated at Cambridge University, among them Richard Clyfton, rector at Babworth and later at Scrooby; John Robinson, assistant pastor at Norwich; William Brewster, who became Ruling Elder after their flight to the Netherlands and so continued in Plymouth Colony; and William Bradford, who was to become the second governor of Plymouth Colony and to record its history.

In 1607, faced with threatened oppression and persecution by ecclesiastical and temporal authorities, these leaders and a group of followers sold their worldly goods and tried to flee to the Netherlands. They were, however, defrauded by the ship's captain who was to transport them across the Channel. After collecting their passage money he turned them over to

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Yellow River of China * * *. Still, taking all in all—soil, climate, transport facilities and the rest—it is impossible to deny that the original colonial home of the New Englanders was the hardest country of all. Thus North American history tells in favour of the proposition: the greater the difficulty, the greater the stimulus."

the civil authorities, who required them to go back to their villages where Clyfton, Robinson, Brewster and four others were placed under bond to stand trial. The next year they made good their escape and reached Amsterdam where they met with other Separatists, among them the so-called "Ancient Brethren" who had previously fled from England. Preferring to maintain their own group identity, they removed a year later, in 1609, to Leyden where they established their own church, some becoming citizens of the Netherlands. There they remained until their migration to America in 1620.

The term "Pilgrim" as including members of this group and others who journeyed to America on the *Mayflower* in 1620 to found Plymouth Colony was first used by Governor Bradford in his *History of Plimouth Plantation.* By 1798 it became accepted as a descriptive word to designate them and has since found favor in common usage.

It is essential to an understanding of the scope and nature of their migration to the New World to take note briefly of the political, economic and religious conditions which prevailed in England and from which they sought to escape. In the sixteenth century Henry VIII had broken with the Vatican and declared himself both temporal and spiritual head of the English church. Aside from nonrecognition of the Holy See and a ban against the worship of "idols," little change was made in the Anglican church. The bishops retained their vast powers and the form of religious service remained much the same. The Church first began to assume a Protestant aspect under Henry's son, Edward VI, with the Duke of Somerset as Protector. But Edward's early death and the succession to the throne of Mary, the daughter of Henry and Catherine of Aragon, and a fervent Roman Catholic,

brought with it a restoration of the Roman rites throughout the kingdom, together with heresy trials, imprisonment, and in many cases hangings of those who resisted.

The Elizabethan Age, however, brought a reaction almost as violent. Again England broke with Rome and proscribed its rites. Under Elizabeth, the Church and State were one, and the sovereign demanded absolute uniformity of belief. The power of the bishops, under the Queen, continued almost absolute. Opposition led to the growth of Puritanism.

The Puritan movement in the Elizabethan Age was essentially a movement within the established Anglican church allegedly for the purpose of "purifying it." The goals sought were for ministers, godly and able to teach, for the simplification of the ritual, and for the return to the virtues of primitive Christianity. There was nothing revolutionary about the main body of its doctrine, at least not in the beginning. About the same time, however, other factions or groups with differing philosophy or method organized under a variety of leadership. Among these were those who called themselves Presbyterians and also those who were at first known as Brownists, or Separatists, and later as Independents and thereafter Congregationalists.

The Presbyterians were in part Protestants who had been driven to England during 1567 and 1568 by persecutions in France and Holland, and in part products of the Scottish Reformation inspired by John Knox, then abroad, whereby in 1557 the Scottish barons bound themselves by covenant to oppose the Roman Catholic religion and to promote the cause of the Reformation. The Presbyterians desired to make over the established English church on their own lines, doing away with the great power of the bishops. As compared with the Church of England with its three orders of clergy—bishops,

priests and deacons—Presbyterianism recognized but one spiritual order, viz., presbyters, who were the ministers. The deacons were inferior in rank and their duties were regarded as nonspiritual. The Presbyterians also wished to substitute Calvin's notions of church government whereby each congregation should elect representatives to larger bodies, and those bodies to a central body. The scheme was *republican* rather than *democratic*, with the power derived from the church membership but exercised by its chosen representatives. The Presbyterians were not originally desirous of setting up a church separate from the Church of England, but rather of accomplishing their desired changes from within. Thus, while they were generally considered to be a part of the Puritan movement, it was not until well along toward the beginning of the eighteenth century that Presbyterianism became practically independent of the Episcopal or English church.

The Brownists (so-called after Robert Browne, an early leader and writer, 1550–1633, who fled to Holland, but who later returned to rejoin the clergy of the Anglican church), or Separatists, were less numerous. They were, however, a more determined and more radical group, who proposed to withdraw from the state church altogether and to establish separate congregations of like-minded believers. Each congregation was to settle its own body of doctrine and each member was to be a judge of the faith and works of every other. The congregation was to be supreme with a minister not essentially different from its other members. The basic principle was that men have a right to worship as they please, in a church of their own forming and without interference from civil authority. This was Separatism, and among its adherents were those who later were numbered among the Pil-

grims with their established church in New England called Congregational.

When James I came from Scotland to succeed to the English throne upon the death of Queen Elizabeth in 1603, he surprised many by pursuing even more vigorously than had his predecessor, attacks upon the Puritans as well as other dissident groups. Especially were the Separatists persecuted, for in the preservation of the Anglican church with its acknowledgment of the monarch as the supreme head, the King saw protection for his crown. As already noted, a group of Separatists located in and around Scrooby fled England in 1608 and sought freedom to pursue their own religious belief in Leyden in the Netherlands.

From time to time the English ambassador to the Netherlands made representations against them and finally in 1620 they determined to seek a place of habitation where they would have the undoubted right to freedom of conscience as an aspect of the greater right to freedom of thought and speech. They first sought a grant from the Virginia Company, which, however, was in serious financial straits. Finally a group of "merchant adventurers" in London undertook to finance a migration to the New World upon condition that a "group," which would consist in part of the Separatists and in part of colonists recruited from rural districts outside of London, would establish a "plantation" to be conducted on a joint stock basis by the settlers and the merchant adventurers for a period of seven years. The settlers were to contribute their labor and the merchant adventurers the capital funds.

Pursuant to this arrangement, in the summer of 1620, forty-six of the congregation at Leyden set sail on a small ship, the

Speedwell, which they had purchased, to make rendezvous at Southampton with a larger group of colonists from London and nearby English cities who were to journey across the Atlantic on a bigger chartered ship, the *Mayflower*, for the purpose of establishing a new settlement in America. These two ships left port together but the *Speedwell* proved unseaworthy for the Atlantic crossing and the two ships had to turn back to Dartmouth, England. After making repairs they started out again but once more the *Speedwell* sprung a leak and they returned, this time to Plymouth, England. Finally, thirty-five of the Pilgrims and sixty-seven of the other English colonists joined to sail together from that port in the *Mayflower* on September 16, 1620. They sighted Cape Cod sixty-five days later and after considerable reconnaissance and exploration landed on December 21 at Plymouth, as Captain John Smith in his map and *Description of New England* in 1614 had designated the former Indian village of Patuxet. Here they made their first settlement.

The original settlement of the Pilgrims at Plymouth, and the organization of Plymouth Colony, had in common with the migration of the Foreign or German Protestants and the settlement of Lunenburg more than a century later, the fact that both groups originally set sail with an intent to go to an entirely different location than that in which they actually settled. The Foreign Protestants, seeking both religious tolerance and the improvement of their economic conditions, expected to be settled on the rich agricultural land on the Isthmus of Chignecto, and there to pursue their vocation of husbandry; instead, they founded a seaport at Lunenburg and became deep-sea fishermen and mariners. The Pilgrims, prompted by much the same motives, sailed from Plymouth,

England, to found a colony at some undesignated point considerably to the south of Cape Cod and probably either near Roanoke, Virginia, or New Amsterdam.

In part because of adverse weather conditions and in part because of unexplained design, the Pilgrims landed in what was to become Massachusetts instead of in Virginia. Having no government other than that which they could set up for themselves, they signed a brief agreement in the cabin of the *Mayflower* before they landed, known as the *Compact*. In it they declared themselves to be a "civill body politick" and bound themselves to enact laws "unto which we promise all due submission and obedience." This document was signed by both those who had come from Leyden and those who had been recruited from the rural districts outside of London. The two groups apparently had become homogeneous on the long voyage and thereafter shared the same beliefs and aspirations, and together are indiscriminately referred to as the Pilgrims. The *Compact* itself was an extraordinary document constituting a statement of new and revolutionary principles, pursuant to which a governor was to be chosen by popular election of the freemen. John Carver, who was elected as the first governor by unanimous choice (shortly to be succeeded by William Bradford), was the first English colonial governor ever to be named by the colonists themselves in a free election. In spite of the narrow limitations placed upon the right to vote (restricted to freemen who were required to be members of the Congregational Church), this was a long step toward democracy in America.[5]

The story of Plymouth Colony, as it affects this study, may be briefly told. The first winter was severe and half the colony died, including its Governor, John Carver, whose place was

[5] *Saints and Strangers*, pp. 143–4.

taken by William Bradford. Within ten years, however, the colony was self-sustaining, with its English backers repaid at least in part and its people relatively prosperous. The ability of the Pilgrims to maintain themselves, without aid from the mother country, impressed contemporaries at least as much as the religious experiment they were conducting, and encouraged other groups to migrate to the New World. Large numbers of Puritans, drawn to a great extent from country gentlemen and middle-class businessmen, all of whom were feeling the stress of the times severely, followed them to the North Atlantic Coast, and in 1628 the Massachusetts Bay Colony was formed by some of them, with its focal point at what is now Boston. It expanded rapidly, with 24,500 newcomers arriving in Boston in the years between 1629 and 1642. Some came from southeastern England, where a succession of poor harvests and a declining textile trade had brought hard times. Some came from other parts of England to escape from the harsh absolutism of Charles I and the religious persecutions of the day.[6]

Many of the emigres, however, found that in both Massachusetts Bay Colony and Plymouth Colony the government was autocratic and intolerant of any religious freedom except

[6] The Great Migration, as it has been called, whereby Massachusetts Bay Colony was settled, took place from 1629 to 1642. Its beginning coincided with the depression year of 1629, following closely upon the failure of the foreign wars of Charles I, and it ended coincidentally with the outbreak of Civil War in England. There has been considerable argument among historians as to whether the Puritans who migrated to New England during this period were prompted primarily by religious impulse or whether economic considerations played the larger role. In the most recent published study, *Charles I and the Puritan Upheaval*, Allen French, Boston, 1955, the thesis of the author is that religious motives were uppermost, but he has failed to establish this. Without question the threat of troublous times ahead in England was a controlling motive of the Puritans who migrated, not as Separatists, but who, on reaching Salem and other settlements in Massachusetts, soon adopted Congregationalism as their established faith. In this they were undoubtedly influenced by the experience of the Pilgrim leaders of Plymouth Colony.

as practiced by their own established church. Only freemen were permitted to vote or hold office, since no one could become a freeman unless he was a member of the Congregational Church, and as only men approved by the clergy could become church members, the leaders of the colonies were able to continue an autocratic rule behind a democratic facade. Because of criticisms of these procedures and other differences, new colonies, Rhode Island, Connecticut, Maine and New Hampshire, were set up where the critics could practice their own beliefs, often with much the same intolerance of others from which they had sought escape. Together these colonies were to create what was soon called "New England."

In general the development of the territory was rapid and uninterrupted. The Indians, who were at first friendly, were crowded out of their good lands, with the resulting war with the Pequots in 1637 and the more serious war with the whole group of Indian tribes, known as King Philip's War, in 1675. In both of these wars the white colonists soon prevailed, their destruction of their foes being both merciless and complete. Meanwhile to the north there was arising another menace, even more serious in its proportions and implications. This was the colonization of Canada by the French. Nova Scotia was a pawn in this contest of rival colonizations until the Treaty of Utrecht in 1713 finally confirmed it as an English possession. As described in the preceding chapter, it was thereafter, in the first colonizing effort of the British, that the Burgess and Heckman ancestors took a part.

Before their migration to Nova Scotia, however, the Burgess ancestors had continued as members of Plymouth Colony and of Massachusetts Bay Colony when the two were merged. Richard Warren, the twelfth of the forty-one signers of the *Compact* in the cabin of the *Mayflower*, was one of eleven

designated by Governor Bradford with the title of *Mister*. He was a merchant of London who joined the Pilgrims at Southampton. In Plymouth Colony he was contemporaneously described as: "grave Richard Warren, a man of integrity, justice and uprightness, of piety and serious religion," and as: "a useful instrumente during the short time he lived, bearing a deep share in the difficulties and troubles of the plantation."[7] His wife, Elizabeth, with their five daughters, came three years after him in the *Anne*. Two sons were born in Plymouth. He survived only eight years after his arrival but his wife, who outlived him, attained an age of more than ninety years, and was known as a woman of force and social position in the community. Early Plymouth records refer to her as *Mistress* Elizabeth Warren, an uncommon designation.[8] While Richard Warren died in 1628 when only a little over forty years of age, both he and his entire family had survived the vicissitudes of Plymouth Colony in its early years better than any others of the group. Thus Leon Clark Hills in *The Mayflower Planters* (1936), at page 81, refers to the fifty per cent mortality in the first year at Plymouth (1620–21), and says that only four families, among them Richard Warren's, escaped any casualties. Also, in Volume 2 of the same title (1941), at page 150, he refers to the fact that Elizabeth Warren, the wife of Richard Warren, lived to a great age, and that every one of their children lived to be married.

Thomas Burgess and his wife, Dorothy, whose grandson, Ebenezer, married the great-granddaughter of Richard War-

[7] *Richard Warren of the Mayflower and Some of his Descendants*, Mrs. Washington Roebling, Boston, 1901, p. 3. Richard Warren was a member of the group of fourteen colonists who with a gunner and three sailors made the first landing near the fabled Plymouth Rock. *The Truth About the Pilgrims*, Francis R. Stoddard, New York, 1952, pp. 25, 158.

[8] Roebling, p. 4. The designation of the Richard Warrens as *Mister* and *Mistress* indicates that they were recognized as being of the gentry.

ren,[9] arrived in Salem, Massachusetts, in 1630. As a colonist he secured a section of land in the township of Sandwich, in Plymouth Colony, which remained in the Burgess name for over two hundred years. He was elected in 1642 to represent Sandwich in the provincial legislature, where he served for eleven years, one of the longest periods of representation in the Colony. He had migrated from England as a Puritan, and in America became a member of the Congregational Church. In his later life he was known among his contemporaries as *Goodman* Burgess, having been one of the eleven original male members of the first church established in Sandwich. The records show that he was an outstanding member of the Colony, being referred to by Dr. Savage as "a chief man among them."[10] At his death he left, for those times, a considerable property, which he disposed of by will to his wife and children.[11]

The next three generations of the Burgess family after Thomas continued to reside in New England. Jacob, who died in 1719, lived on his father's homestead in Sandwich; Ebenezer (1673–1750) moved to Wareham and built a home, still occupied by his descendants; and Benjamin (1708–1748), who became a surgeon, established his home and practice in Dartmouth, Massachusetts. His *Medical Record and Account Book*, now more than two hundred years old, is still extant

[9] Richard Warren, who died in 1628, and his wife, Elizabeth, who died in 1673, had seven children, of whom the sixth, Nathaniel (1624–1667) married Sarah Walker (d. 1700) on November 19, 1645. Their daughter, Jane Warren (1652-1683), the fifth of their twelve children, married Benjamin Lombard, or Lumbert (1642–1725), on September 19, 1672. The daughter of Benjamin and Jane Lombard, Mercy, who was thus the great-granddaughter of Richard Warren, married Ebenezer Burgess (1673–1750) on March 20, 1701. See Roebling, also the *Lumbert or Lombard Family*, Amos Otis, Library of Cape Cod History and Genealogy.

[10] *A Genealogical Dictionary of the First Settlers of New England*, by James Savage, 1860, Little, Brown & Co., Boston, Massachusetts.

[11] Barry H. Burgess, pp. 4–6.

and shows that the doctor had a large practice.[12] Among his patients were the Delanos and Swifts, both families being relatives of the doctor, as well as ancestors of Franklin Delano Roosevelt and Ulysses Simpson Grant. One of them, Jirad Swift, a lawyer, administered the doctor's estate. It was the eldest son of Dr. Benjamin Burgess, Seth (1736–1795), who left Massachusetts Colony in 1760 and migrated to Nova Scotia.

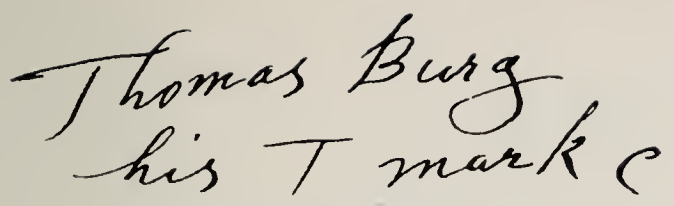
Men and women who were willing to undertake long, slow voyages across the vast ocean that they might migrate to a cold and undeveloped frontier, heavily forested and the habitat of wild savages, possessed characteristics of boldness, courage and physical vigor. People with constitutional weaknesses do not migrate to new and difficult countries. Even after the new land is reached, the physical selection continues to be tremendous.

As previously noted, half of those who landed in Plymouth died during the first year, and the mortality of those who came from the Palatinate to Nova Scotia is graphically described in the *Diary of Johann Michael Schmitt* (Appendix A). Of 262 passengers on the *Gale*, which sailed from Rotterdam in 1752, fifty-three died on the way across the ocean and 83 more died during the first winter in Halifax, while of the twelve children born on the voyage to America, only one lived to reach land. Difficulty in survival was such that only the sturdiest lived to bring up families. For these reasons the children born in the new land were likely to inherit strong characteristics from both parents and to be reared by mothers of

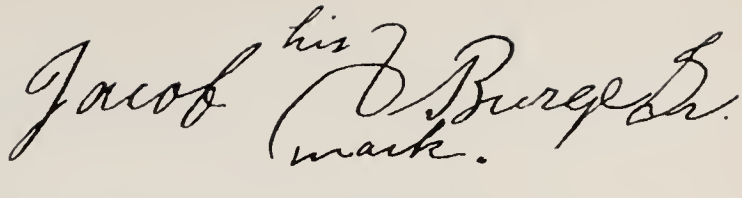
[12] This *Medical Record and Account Book* was taken to Nova Scotia in 1760 by Seth Burgess, the son of Dr. Benjamin Burgess. Seth, who, in addition to farming, operated a general store in Nova Scotia, used this volume as an account book. It was later used by his son, Benjamin, as a family record, and is now in the possession of Mr. Montague S. Burgess, whose home address is 139 Nassau Boulevard, Garden City, Long Island, New York.

rare quality. As Ellsworth Huntington in his *Mainsprings of Civilization* [13] says, "It is not surprising to find unusual achievements among people descended wholly from such ancestors. The surprising thing is to find that even when such descent is much diluted, it is still important."

[13] *Mainsprings of Civilization*, Ellsworth Huntington, Yale University, John Wiley and Sons, Inc., 1945, p. 124.

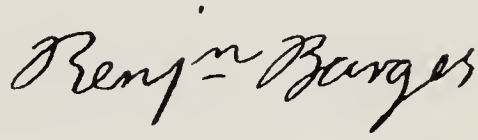


Thomas Burgess
1603–1685

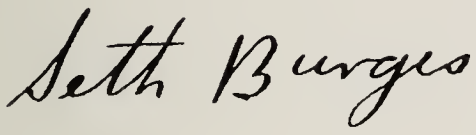


Jacob Burgess
1631–1719

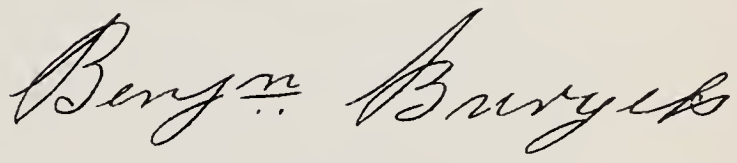
Ebenezer Burgess
1673–1750



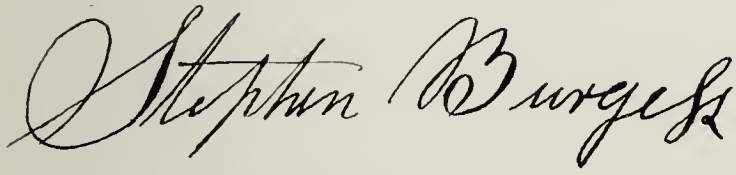
Dr. Benjamin Burgess
1708–1748



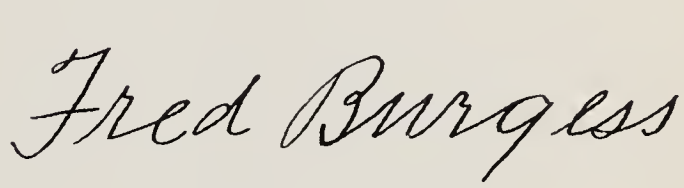
Seth Burgess
1736–1795



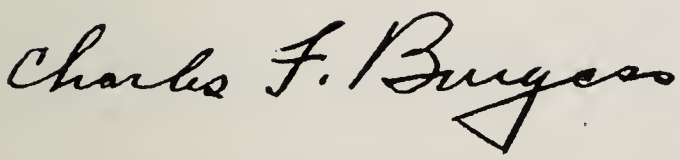
Benjamin Burgess
1762–1853



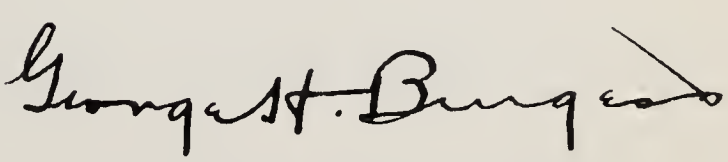
Stephen Burgess
1792–1879



Frederick Burgess
1833–1916



Charles Frederick Burgess
1873–1945



George Heckman Burgess
1874–

Kenneth Farwell Burgess
1887–

Autographs of Burgess Ancestors
See Appendix C, The Burgess Ancestry in America

Chapter III

CHARACTERISTICS OF BURGESS AND HECKMAN DESCENDANTS

In the pageantry of ancestors of many generations, all of whom each of us is presently representing on this earth, there is a solemnity and even grandeur. Each of us is the accumulation or combination of inherited characteristics of many persons who have gone before, a few known but the great majority unknown. Therefore, any effort to ascertain and record such characteristics of necessity will be but partial in its coverage. Insofar, however, as it discloses family traits and characteristics which are repetitious and well-established in ancestral lines, it will constitute a record of the traditions of a family which all too often disappear in the obscurity of the past.[1]

Both the Burgess and Heckman families are descendants of pioneers. Unless unduly softened by easy living it may be expected that for centuries to come they will reflect hereditary characteristics of their ancestors who survived under the most rigorous application of the principle of selectivity, i.e., the survival of the fittest. Their sturdy physique is proved by the longevity of those descendants who survived the perils of

[1] Herbert Spencer, in his *Autobiography*, says: "Most persons recognize the vanity of genealogies which, singling out one ancestor, perhaps quite remote, ignore all those other ancestors—8, 16, 32, 64, according to the distance back—whose shares in forefatherhood are equally great. But there are genealogies for which something is to be said. Among men, as among inferior creatures, there occasionally arise individual constitutions of great persistence, which impress themselves on many generations of posterity; and in such cases a statement of extraction may not be uninstructive. Other cases there are in which, through many generations may be traced, not the traits of some one marked individual, but family-traits which have been common to several lines of ancestry, and have hence become well-established in descendants common to them all." Vol. I, p. 3.

childhood to reach maturity. Two hundred and eighty-four years span the eight generations from the birth of Thomas Burgess of Plymouth to the birth of the youngest son of Frederick and Anna Heckman Burgess. This is thirty-five and one-half years to a generation, or almost one-third longer than the accepted average span of twenty-five years. Likewise, the Heckman family exhibits a similar characteristic, with only a slightly shorter average for each generation. Caspar Heckman, who came to Nova Scotia in 1751, was born in 1712. The period to the birth of the youngest son of Frederick and Anna Heckman Burgess, covering five generations from Caspar, thus spans one hundred and seventy-five years, or thirty-five years to a generation.

The ages attained by the direct line of Burgess ancestors have been: Thomas, 82 years; Jacob, 88 years; Ebenezer, 77 years; Benjamin, 40 years; Seth, 59 years; Benjamin, 91 years; Stephen, 87 years; Frederick, 83 years. Similar details as to the Heckman family are not presently available, but the *Lunenburg Progress Enterprise*, in its issue of December 26, 1923, said of them:

> "Caspar Heckman died in 1790 at a ripe old age, longevity being a marked characteristic of the Heckmans, many of whom have reached the fourscore and more years."

Among the other immigrant ancestors in Nova Scotia, Johann Michael Schmitt lived 84 years and Alexander Kedy 90 years. In the second generation Alexander Kedy, Jr., lived 70 years and his wife, Ursula Tanner, 86 years. In the third generation, John Jacob Seaburger (Seaboyer) lived 92 years and his wife, Sophia Elizabeth Harman, 80 years; while, in the fourth generation, Isaac Heckman lived 80 years, and his wife, Sophia Seaburger, later spelled Seaboyer, 72 years.

Ancestors in both the Burgess and Heckman lines thus exhibit longevity as an outstanding characteristic. This does not appear to have been adversely affected by lines of descent brought in by their spouses. Large families were most common among them, especially during the last part of the eighteenth century and well into the nineteenth. A surprisingly large number of the children survived childhood diseases and lived long lives. The most striking example of longevity in either line, and of a large family as well, exists in respect to Benjamin Burgess of Wayne, Maine, a first cousin of Seth Burgess who migrated to Nova Scotia. This Benjamin Burgess attained the age of 101 years and three months (1751–1852). Of him *The Maine Farmer* in an obituary notice stated:

"Died in Wayne, Kennebec County, Maine, June 13, Mr. Benjamin Burgess, in the one hundred and second year of his age. He was born at Rochester, Mass., March 17 (O.S.) 1751. In early life he followed the seas. In 1791, in common with many others, he lost most of his property by the depreciation in the value of Continental money. He paid $110 of this money for a copy of the New Testament, of which he was an attentive reader. In 1794, he removed to Wayne, then almost an unbroken wilderness, but now a well cultivated town, with a village pleasantly situated between two beautiful ponds. His descendants are 11 children, 67 grandchildren, 90 great-grandchildren, and 10 great-great-grandchildren—making in all 178; all of whom, with the exception of four or five, are still living. Some from each class of his descendants were present at the funeral. Mr. Burgess retained his faculties in a remarkable manner to the last. He lived beloved and respected, and like Job died, being old and full of days, with a blessed hope of a glorious immortality." [2]

With rugged, durable characteristics appearing in both the Burgess and Heckman lines, physical differences so far as records are available center largely in stature, height, weight,

[2] *Burgess Genealogy*, Boston, 1865, pp. 43–44.

and color of the eyes. In general the Heckmans were taller, leaner and more wiry, while the Burgess men and women were shorter and stouter. Six feet or more was not at all an unusual height for men in the Heckman line, while five feet, nine or ten inches, was the maximum for Burgess men. On the Burgess side there was a tendency toward light complexions, blue or gray eyes, and auburn or "sandy" hair. The Heckmans, and especially those with Seaboyer (or Seaburger) ancestors, were more inclined to be swarthy, with brown eyes and dark hair and skin. There were exceptions in both families, but these seem to have been basic differences.

All of these people, Burgess and Heckman alike, and their wives as well, were venturesome—they dared to be pioneers. The trait has exhibited itself many times in many descendants. For generations after the original migrations, numerous of the descendants became mariners thereby satisfying this craving for adventure.

The Reverend Ebenezer Burgess, in referring to the third generation of the Burgess family in New England[3] said:

> "The old family cradle of Thomas Burgess was rocked near the seaside . . . . His athletic sons, early accustomed to adventure in the fisheries, and poorly rewarded by the sterile soil for work on the land, were often allured to seek their fortune on the treacherous ocean. Many of them have been ordinary mariners, and not a few the brave commanders of ships . . . . In some instances father and son, or two brothers, have fallen victims in the same disaster. Death has followed hardship and danger."

After the migration to Nova Scotia, however, few, if any, of the Burgess descendants became seafaring men. Charles Rufus Burgess, a great-grandson of Seth and a brother of Frederick Burgess, did become one of the largest shipbuilders in the history of the province. For a number of years he built

[3] *Burgess Genealogy*, Boston, 1865, p. 15.

and owned more ships than anyone else in the area.[4] But none of the family chose any longer to be a mariner.

In the Heckman family, however, there were many who, after the migration to Nova Scotia, turned to the sea as a means of livelihood. Peter Heckman, the grandson of the original settler, Caspar, was a sea captain whose schooner went to Labrador in the spring and to the Grand Banks of Newfoundland in the summer for a catch of cod and haddock, and who in the winter months delivered them to Spain and the West Indies, and sometimes to even more distant ports. Captain Isaac W. Heckman, his son, was likewise a sea captain who, until he passed seventy years of age, commanded a vessel on similar voyages. Two sons of Isaac—Isaac, Jr., and Anthony—were also sea captains, and two other sons, Daniel and (John) Gabriel, sailed with their father for a time as mariners. On one occasion Peter, Isaac, and Isaac, Jr., who were father, son and grandson, were all in command of vessels at the same time. The last of the family to engage in this occupation was Daniel Burgess Oxner, a grandson of Captain Isaac, senior, and he was killed by a swinging boom on a vessel on the Grand Banks.

The sea, too frequently, took its toll of lives of those who dared to seek their livelihood amid its waves. In the mid-nineteenth century, the schooner *Verbena*, commanded by Captain James Heckman of the third generation of Heckmans in Nova Scotia, was lost at sea with all hands while returning to Lunenburg from Newfoundland. Captain Isaac, senior, and his son, Anthony, were rescued after hanging onto an overturned whale boat for eight hours off the coast of Labrador. When, in his turn, Anthony had become the captain of a vessel, he was twice swept overboard and thrown back by the

[4] Barry H. Burgess, p. 31.

second wave. The last time this happened his jaw was broken as he hit a capstan. In a hurricane on a trip to the West Indies he stood lashed to the post for twenty-four hours. He was a strong man of large frame, half an inch short of six feet, and weighed 260 pounds, all muscle. On one occasion he was presented with a pair of gold-mounted binoculars by the government of France for rescuing a French crew from a derelict. He was reputed to be an extraordinarily fine and careful navigator, greatly respected as one of the most skillful and courageous mariners of his time.

But, while the sea seemed to lose its charm, with its hardship and danger, the spirit of adventure of the pioneers still persisted. Frederick Burgess (1833–1916), at twenty-two years of age, sought adventure and fortune in the Wisconsin of the 1850s, which had been opened up for settlement only a short time before. He had saved $300 from his work on the Nova Scotia farm and conceived the idea of pursuing adventure in a fabulous frontier town called "Oshkosh" of which he had heard from a young lady friend of his brother Edwin. She had told him of letters which her brother had written of his success in this faraway place, and young Frederick, captivated by the prospect, left home with the Wisconsin scene as his objective.

A diary which he kept of his daily doings on this adventure of one hundred years ago, and which after six months he apparently sent to his mother, has recently been found. It pictures an ambitious young man ready to work to progress himself, entranced by the wonders of Boston, Niagara Falls, Detroit, and Chicago as he journeyed westward. Wisconsin had been admitted to statehood in 1848 and its first railroad construction was in 1851, the railroad on which he traveled terminating at Fond du Lac. From there to Oshkosh the

twenty-mile trip was by steamboat on Lake Winnebago. In Oshkosh he found no easy way to fortune, but persisted in his efforts for three years, working as a farm hand, a blacksmith's helper, a stone quarryman, a school teacher, and a guard in the state penitentiary.

The diary shows that he was lonesome and homesick, but determined to "stick it out," earning a living, looking for opportunity, a regular church attendant at three services on Sunday and occasional meetings during the week. Meanwhile he was learning the ways of the world. Some of the lessons were disillusioning. The young lady's brother, whose tall tales of success had lured him to Oshkosh, proved to be a clerk in a title abstract office who sold him a "farm some sixty miles away," representing it as fertile agricultural land. Frederick parted with his remaining savings as a down payment and, after paying the balance in installments, went to see his farm. It was a worthless waste of sand which he abandoned, but never again through his long life was he "taken in" by glib promises. Finally, at the end of three years, a consuming desire to see his parents, his boyhood friends and relatives, made him return to his homeland, where for a period he ran the family farm on shares with his father.

In June, 1861, a discovery of gold at Lunenburg was publicly announced. From June to December mining claims at the "Ovens," across the bay from Lunenburg, yielded $120,000 worth of gold, produced by hand and without the use of any machinery.[5] Young Frederick Burgess again was prompted by the spirit of adventure. He left his home on the Basin of Minas, crossed the peninsula of Nova Scotia and, with a partner, staked out claims and managed to make a living by "panning"

[5] *Early Gold Mining in Nova Scotia,* by G. R. Evans, Collections of the Nova Scotia Historical Society, Vol. 25 (1942), pp. 17, 24–25.

gold from the shore sands. But the quartz veins soon gave out and the shore claims finally proved unprofitable. Frederick thereupon became a storekeeper, and operated a country store at the Cross-Roads at Rose Bay, rooming and boarding at the home of Isaac Heckman, a mariner and custom bootmaker. He fell in love with one of the young Heckman daughters, Anna Augusta, thirteen years his junior. Seeking some way in which he could make marriage economically possible, the lure of faraway places again led to a desire to go back to Wisconsin, which was then reported to offer great possibilities in the boom days following the Civil War. In 1869 he returned to Oshkosh, there to invest his savings in a grocery store which he operated with some success, and two years later he journeyed to Lynn, Massachusetts, to marry Miss Heckman. Together they went to Oshkosh to live long and useful lives and to rear their three sons.[6]

Such was the story of pioneers of that day. The lives which they led were shaped by adventuresome daring, coupled with fortuitous circumstance, as they sought to provide the necessities for a home and family. Some acquired comparative wealth as the natural resources of new territory became available. Others concerned themselves principally with the day-to-day effort to "make ends meet" in the home and in the upbringing and education of their children. Just as their ancestors before them had done, they constantly sought to "better their lot," as the saying went. They were industrious and God-fearing people.

Members of both the Burgess and Heckman families were included in organized religious creeds, but few could have

[6] Further biographical references to Frederick and Anna Augusta (Heckman) Burgess appear in Chapter 4.

been characterized as religious zealots. While they came to the New World seeking to improve their status and to escape the restraints which they felt lay heavily upon them in the Europe of their day, they were prompted at least as much by a desire to better their economic position as by an effort to escape from religious persecution.

As stated in the preceding chapter, Thomas Burgess (1603–1685) was a member of the Congregational Church, and among his descendants this creed continued to predominate until after Seth (1736–1795) removed to Nova Scotia. He, like his Massachusetts predecessors, was originally a Congregationalist and a member of the Cornwallis Church at Chipman Corner. During the American Revolution, however, many of the pulpits of the Congregational churches in Nova Scotia became vacant, for New England no longer could be called upon for ministers. Because of the similarity in religious creed of the Congregational and Presbyterian faiths, one of the Scottish Presbyterian synods sought to supply the vacancies with its own young ministers, and these churches gradually became Presbyterian. Thus, Presbyterianism came to predominate among Seth's descendants.[7]

Among the Germans who settled in Nova Scotia, Protestantism also prevailed. The earliest churches were Lutheran and subsequently reformed Calvinist. Somewhat later Methodism came and the Baptist faith also claimed many converts in the "revival meetings" which its ministers conducted. The Heckman family was traditionally Methodist, but Captain Isaac W. Heckman's wife, Sophia Seaboyer, was a convert to the Baptist church when she was a child, and was baptized by immersion over the protestations of her mother, a strict Meth-

[7] See Barry H. Burgess, pp. 19–20.

odist.[8] Her children were brought up as members of the Baptist denomination.

During the Nova Scotia days, the two families, as was the general custom among their neighbors, were strict observers of the Sabbath as a day of church attendance. Family prayers constituted a regular devotional custom, and recreation of any sort on the Sabbath day was not countenanced. At mealtime short blessings were asked, and there was a generally accepted recognition of religion as an important part in life. The minister was looked upon as both a spiritual and temporal leader.

In these people there was somewhat of a belief in the supernatural, but only insofar as it was consistent with their Christian faith.[9] Traditions of so-called "second-sight," however, were not uncommon. Thus, one evening in August, 1879, at dusk while anchored off Sable Island, Daniel Heckman was sitting on the wheel-house of the schooner of which his father, Captain Isaac W. Heckman, was the skipper. He saw a wraith in the form of a young woman come up over the bow and float back toward the wheel. As she passed she touched him on the forehead and said, "Good-bye, Daniel," and he saw that it was the image of his sweetheart, left behind in Nova Scotia. As soon as he could be relieved from his post he went to his father's cabin and told the story, which Captain Heckman recorded in the ship's log, with the date and hour of the incident. Sometime later, when they returned to Canso, Nova Scotia, they learned that the young woman (tradition says her name was Rosa Hirtle) had indeed died quite unexpectedly on the

[8] See Emily Church's narrative, Chapter IV.

[9] Bulletin No. 117 of the National Museum of Canada entitled *Folklore of Lunenburg County, Nova Scotia*, by Helen Creighton, Ottawa, 1950, describes many of the superstitions and traditions which are said by the author "to be closely allied with those of the Germans in Pennsylvania." Among the supernatural occurrences described are so-called "forerunners" announcing a coming disaster. Some of these as reported are quite similar to the examples of "second-sight" mentioned in this narrative.

very day and at the hour when the wraith had bade farewell to her lover. This story has been passed down by word of mouth and is without documentary authentication, but it is firmly believed and is a tradition of the family. It was related to me by my uncle, Gabriel Heckman, and recalled with great distinctness recently by John Harris Heckman, his nephew, who had heard the tale as a young man when he lived across the road from his grandfather, Captain Isaac W. Heckman.

A similar example appears in the *Diary of Johann Michael Schmitt*[10] where he writes:

> "Anno 1759. The 12th of April my wife's sister, Anna Catharina Stumpf, the wife of the head pheasant-keeper at Sandhausen, appeared in person to my wife Maria Barbara Elisabetha Schmitt here at Leehöff (LaHave, Nova Scotia). At the time I did not know what it signified; but later we learned that she died on the same day in Mannheim."

On the Burgess side there are also stories of "second-sight." Thus, a cousin of Charles Rufus Burgess (1826–1905) rode into Wolfville the day after Rufus had been operated upon, a matter of which he had had no knowledge, for the operation had been wholly unexpected. To the first acquaintance that he encountered in Wolfville this cousin said, "Rufus is very sick, isn't he? I dreamed about him last night and I saw him as a wraith. He isn't going to get well." Rufus died in less than a week. This incident was related by a daughter of Charles Rufus Burgess, Mrs. Stafford F. Kirkpatrick (Lina Dorothy Burgess). She also tells of her maternal grandmother who related that during the night she had seen the image of a son who had left home sometime before, and that he had been killed in an accident. She was always quite certain that the accident had

[10] Appendix A.

taken place and that she had seen it. The son was never heard from again.

These examples of "second-sight" may have been merely coincidental, but to these people they were manifestations of the supernatural and were believed by them as certainly as any other experiences of their lives. Their deep-seated religious beliefs may have strengthened their emotional reactions to these experiences. Certain it is that in both family lines the children were reared to respect the religions of their parents and early to become communicants in their ancestral churches.

Public service has characterized both the Burgess and Heckman families. Outstanding in Plymouth Colony was Thomas Burgess (1603–1685), who "served the town in every office, humble and honorable, from road-surveyor to deputy to the Court at Plymouth."[11] As already noted, in this latter capacity he represented Sandwich in the Provincial Legislature for eleven consecutive years. Another Burgess ancestor, Nathaniel Warren (1624–1667), the son of Richard Warren, also served in the Legislature of Plymouth Colony, representing the town of Plymouth.

One of the eighteen members of the First General Assembly, or Parliament, of Nova Scotia which met in Halifax on October 2, 1758, was Alexander Kedy, who represented the Mahone Bay district in the Second Assembly as well.[12] His direct descendant married Peter Heckman, of the third generation of the Heckman family in America. A century later,

[11] *Burgess Genealogy*, Boston, 1865, p. 9.

[12] Another member of both the First and Second Assemblies, and Speaker of the Second was William Nesbit, who thereafter served as Attorney General of the Province until 1779. *History of Nova-Scotia,* Beamish Murdoch (1865–1867), Vol. II, pp. 38, 351; *Diary of Simeon Perkins* (1766–1780), p. 250. Search has failed to disclose whether he was a kinsman of Elizabeth Nesbit, who at a later date married Stephen Burgess of Cornwallis township, and who was the mother of Frederick Burgess. William Nesbit died without male heirs, so the relationship, if any, would have been collateral.

William Burgess, a brother of Frederick, won election in 1859 to the Nova Scotia Parliament as a Liberal in a campaign against his partner, Asael B. Bligh, of the firm of "Burgess and Bligh," merchants and shipbuilders, of Lakeville and Black Rock, Nova Scotia. Bligh, the defeated Conservative candidate withdrew from the firm during the campaign, and Burgess, after serving in Parliament from 1859 to 1863, removed from Nova Scotia to Cambridge, Massachusetts, in 1872.[13]

John Heckman, a grandson of Caspar Heckman, Jr., represented Lunenburg for twenty-eight years in seven Parliaments, from 1819 to 1847. In his day he was known as the "Father of the House of the Assembly," and was also Master of the Rolls and Register of Deeds.

Edmund L. Newcomb, of the Nova Scotia Burgess lineage, a great-grandson of Benjamin Burgess (1762–1853), was Deputy Minister of Justice of Canada from 1893 to 1924, when he was appointed Justice of the Supreme Court of Canada, where he served until his death in 1931.[14] Tristam Burgess, or Burges,[15] a descendant of the sixth generation from Thomas, became Chief Justice of Rhode Island in 1815, and from 1825 to 1835 was a member of the House of Representatives of the Congress of the United States, where, as an active opponent to the doctrine of nullification, he was an outstanding orator of his day, and led the opposition to Clay's compromise tariff bill in 1833.[16]

Henry L. Dawes (Republican), who was a direct descendant from Ebenezer Burgess (1673–1750), of the third Burgess

[13] *History of Kings County, Nova Scotia*, Salem Press, 1910, p. 468.

[14] Barry H. Burgess, p. 25.

[15] Early documents disclose a variety of methods of spelling the name "Burgess" among Burgess ancestors, a matter which is discussed in Appendix F.

[16] *Burgess Genealogy*, Boston, 1865, pp. 66–68.

generation in New England, served in the Congress of the United States for thirty-six years, from 1857 to 1893. For eighteen years he was in the House of Representatives, and for the next following eighteen years he was United States Senator from Massachusetts. He was one of Abraham Lincoln's pallbearers, and served as Chairman of the Committee on Indian Affairs.[17] William C. Whitney (Democrat), also a direct descendant from Ebenezer Burgess, was a member of President Cleveland's Cabinet (1885–1889), and was characterized as "Cleveland's energetic Secretary of the Navy."[18]

Franklin Delano Roosevelt (Democrat), President of the United States from 1932 to 1945, was a descendant in the tenth and eleventh generations in two separate lines from Thomas and Dorothy Burgess of Plymouth, and from Richard and Elizabeth Warren of Plymouth in five lines of descent.[19] Likewise, General Ulysses Simpson Grant (Republican), President of the United States, 1869–1877, was a descendant in the eighth generation from Richard Warren, and therefore a Burgess kinsman.[20]

Sir Charles Tupper (1821–1915), one of the most outstanding statesmen of Canada throughout the last half of the nineteenth century, was related to the Burgess line through

[17] His son, Chester Mitchell Dawes, General Counsel of the Chicago, Burlington and Quincy Railroad Company (1909–1917), told the writer that his family attributed such success as it had to the heredity from his grandmother, Mercy Burgess, a school teacher who had married Mitchell Dawes, a farmer.

[18] *History of the American People,* Prof. Muzzey, Columbia University, Barry H. Burgess, p. 13.

[19] Barry H. Burgess, pp. 65–68, in setting forth the seven lines of descent, says: "In the 17th century Thomas Burgess and Claes Roosevelt came to America. Burgess arrived about twenty years before Roosevelt. Thomas was a politician; Claes was not. It is possible that our President's political proclivity is of Burgess origin, for he traces his descent along two lines from Thomas Burgess, whereas along but one line from Claes Roosevelt."

[20] *Ancestry of General Grant,* E. C. Marshall, 1869, pp. 161–173.

Mary Nye, who married Jacob Burgess of the second generation in America on June 1, 1670. Her grandfather was Rev. Thomas Tupper, who built the first house in Sandwich in 1637, and it was from him that Sir Charles Tupper was also descended. Sir Charles, for thirty-two years in succession, represented the County of Cumberland, Nova Scotia, in the Nova Scotia Assembly and subsequently in the Dominion Parliament. He served both as Prime Minister of Nova Scotia and as Prime Minister of Canada, and on two occasions was High Commissioner for Canada in London and occupied many other public posts throughout a long career.

In addition to these public positions which were occupied in civil life, there were many, especially in the Burgess lineage, who served their country in time of war: Jacob Burgess (circa 1631–1719), of the second generation, performed military service against the Indians at the time of King Philip's War.[21] During the American Revolution, Seth Burgess (1736–1795), who had removed to Nova Scotia, was appointed a lieutenant in His Majesty's Army in anticipation of disturbances, which never occurred, in his new homeland. His cousin, Prince Burgess, of Wareham, Massachusetts, was a lieutenant on active duty in the American Revolutionary Army.[22] George Owen Burgess (1842–1880), though a Canadian citizen, served in the Civil War before he received his degree in medicine, as a surgeon on the battleship *Forrest Rose* in the United States Navy.[23] Henry Burgess (1823–1863 circa), of

[21] Barry H. Burgess, pp. 8–9.

[22] Barry H. Burgess, p. 20. Rev. Ebenezer Burgess also records in his Burgess Genealogy (1865) that nine other cousins, second cousins, and third cousins, bearing the Burgess name, participated on the side of the Colonies in the American Revolution. These were Benjamin, Thomas, Samuel, Bangs, another Thomas and Theophilus of the fifth generation; and Lot, George and Jason of the sixth generation, George and Jason perishing in that struggle.

[23] Barry H. Burgess, p. 33.

the eighth generation, also served in the Civil War on the Union side, was taken prisoner and never heard of again.[24]

As noted elsewhere (Chapter IV), Frederick Burgess was captain of a volunteer company of militia raised in Nova Scotia in connection with the Fenian raids. His grandson, Kenneth F. Burgess, Jr. (1919–) was lieutenant commander in the United States Navy in World War II, where he commanded a submarine chaser, the *U. S. S. PC-580*, and later a destroyer escort, the *U. S. S. Fleming*, with a complement of ten officers and two hundred men. He served in the Pacific, was credited with the destruction of a Japanese submarine and two Japanese suicide planes, and was decorated with the Legion of Merit and the Silver Star. He was probably the youngest officer in the Navy in command of a major warship in World War II.

A second cousin, Andrew Wentzell, of the Heckman line, also served in World War II, in the United States Air Force stationed at Randolph Field in Texas. His first cousin, William Heckman, of Rose Bay, Nova Scotia, a son of Captain Anthony Heckman of the fifth generation of the Heckman family in Nova Scotia, served in the Canadian Army in World War I and some years later died from the effects of illness suffered while in trench warfare in France.

The records indicate that, while neither the Burgess nor Heckman families produced professional soldiers, their members discharged their military and naval duties in various capacities and at various times through voluntary service in the armed forces of their countries.

In connection with a recital of these characteristics, it is interesting to observe the conclusion which the Reverend

[24] Barry H. Burgess, p. 26.

Ebenezer Burgess stated in his *Burgess Genealogy* in 1865. He said:

"The compiler of this volume is happy to testify that within his personal knowledge no Burgess among the descendants of Thomas is a vagrant pauper, a gambler, a profane prodigal, or a criminal convict. As a race, they are industrious and patriotic, temperate and chaste,—not specially ambitious of honor or covetous of wealth,—grateful for the mediocrity, so wisely desired in the prayer of Agur,—'Give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain.'

"Three other competent persons testify thus: 'They have been respectable and useful members of society.' 'They have been, and still are, an honor to society, and quite a share of them to the church.' 'I have never known or heard that any member of the race was convicted of an offense against the laws of our country. So far as I have known, they are truly loyal men and women, generally intelligent in respect to the history of the country; and in point of talent, I think that they do not occupy a low place in the scale of humanity.' " [25]

[25] *Burgess Genealogy*, Boston, 1865, pp. 95–96.

Chapter IV

DESCRIPTIONS OF MORE IMMEDIATE ANCESTORS

When my cousin Emily Church died, she left among her papers, which were sent to me, a description of our Grandfather and Grandmother Heckman. It was so accurate as I remembered them that it seemed a pity that it should not be preserved and that there should not be put along with it similar information of such others in our family line, especially my own parents, as were known to presently living people. This chapter is the result of an effort along this line.

My brother, George Heckman Burgess, has written a description of our parents as he knew them, and to this I have added a short supplement. My niece, Mrs. Eric J. L. Cotton (Betty Burgess), of Earl Shilton, Leicestershire, England, who is the first of the Burgess line to return to make her home in England in more than three hundred years, has written a description of her Grandfather and Grandmother Burgess as she remembers them. I have also prepared, based on letters and traditions, a description of my father's parents, Stephen and Elizabeth Burgess, of Lakeville, Nova Scotia. There are also included photographs of my grandparents and one set of great-grandparents, together with photographs of my own parents in their youth, in late middle life, and in old age. These descriptions will be primarily of interest only to members of our family, except insofar as they show generally how people of their particular generations led their lives. It may be that some young persons among the descendants of these rugged indi-

GREAT-GRANDPARENTS

John Jacob Seaburger
1796–1888

Sophia Elizabeth Harmon Seaburger
1803–1883

GRANDPARENTS

Isaac Heckman
1817–1897

Sophia Seaburger [Seaboyer] Heckman
1822–1894

Maternal Grandparents and Great-Grandparents

vidualists may wish to know the sort of people who were their more immediate ancestors. Perhaps in particular instances the traditions of their forebears may have some influence upon their own lives.

Isaac William Heckman (1817–1896) and Sophia Elizabeth (Seaboyer) Heckman, His Wife (1822–1894)[1]

Our grandparents were the fourth generation of descendants of the original settlers of Lunenburg. The German accent of their ancestors characterized their speech to a slight extent, but they both wrote and spoke an excellent English. They were leaders of the small community in which they lived and were highly respected by all who knew them. Grandfather was a sea-captain with a reputation for courage and fairness, coupled with an ability to maintain discipline. He was a man of dignity tempered by kindliness. Grandmother was a devout Christian and a devoted mother of their twelve children. In a way she was a born executive for she so arranged it that the older children willingly assumed a responsibility for bringing up the younger ones, a precursor of the modern assembly line.

Grandfather was born on Heckman's Island, the family home, just outside of the City of Lunenburg. As a young man he learned two trades, one that of a mariner and the other as a custom bootmaker. In the spring, summer and fall he was on his vessel fishing for cod off the coasts of Labrador and New-

[1] This account was written by Emily Mabel Church (1887–1952) daughter of Felix Everett Church (1858–1899) and Ellen Grace Louise (Heckman) Church (1862–1949) of Lynn, Massachusetts, the latter being the youngest of the twelve children of Isaac W. and Sophia (Seaboyer) Heckman. Emily Church's sister, Caroline Elizabeth Church (1893–1941) was head proofreader of the *Atlantic Monthly* for many years, and on her death the Editor, Edward Weeks, wrote a tribute to her loyalty, character and ability, which was printed in the February, 1942, issue of the *Atlantic Monthly* under the title "Caroline Church."

foundland. In the winter he sat on his cobbler's bench making shoes for his family and for customers among his neighbors and acquaintances. He was also postmaster of his home community and his counsel and advice were sought on many matters. While tolerant of the view of others he resented any imposition upon or disrespect of himself or his family and, if necessary, he was prepared to maintain the proprieties in the same effective manner in which the sea-captains of his day controlled such situations, that is, by physical superiority. He was six feet tall, strong, wiry, agile and powerful. He became captain of his vessel at an early age and all of his four sons went to sea for a time. Two of them, Isaac, junior, and Anthony, became captains of outstanding reputation among seafaring people.

Grandmother's girlhood home was in the Village of Rose Bay, Lunenburg County, and Grandfather met her while she was visiting relatives on the Peninsula, an adjunct of Lunenburg. She was eighteen years of age at the time of their marriage. They began their married life in Lunenburg, where their first five children were born, the twins (Isaac and Sophia), Anna Augusta, Julia and Clara. But Grandmother wanted to go back to Rose Bay and, to please her, Grandfather built a family homestead there. During its construction he walked nine miles from Lunenburg in the morning and nine miles back again at night after a hard day's work of carpentering and masonry—an early example of the modern "do-it-yourself" way.

The family was largely self-sufficient, producing practically all its requirements. As a young girl, Grandmother learned housekeeping, sewing, spinning, and other housewifely tasks of the day. She churned butter, ran a small dairy farm sufficient for the family requirements and was the family physi-

cian as well. One of the doctors of the vicinity called her a born physician. She trained her children to help gather herbs for medicinal purposes, and when circumstances required she ministered to the family and the neighbors, for both their physical and spiritual needs. She had her own system of vapor baths consisting of steaming tubs of herb-brew beneath the bed, with sheets draped into a sort of tent arrangement. She was said to have saved two of her sons, ill with scarlet fever, after the doctor had pronounced their cases hopeless.

Her parents, and especially her mother, were strict Methodists, but as a child reading the New Testament she became convinced that immersion as practiced by the Baptists was the true way to salvation. Faced with parental opposition in her desire to be baptized, she sought relief in prayer. As the eldest of the children in her family, it was her duty to take care of the younger ones, and one Sunday during this period she took some of them with her to a barn back on the farm land, and there on her knees prayed God to remove from her heart the desire to be baptized and to become a Baptist. When she finished praying she found that two older hired men of her father's farm were on their knees beside her. Both of them said that they had been converted by her prayer, and that she should adhere to her conviction to be baptised by immersion. One of them volunteered to intercede with her father. He told her father that he had never been inside a church, but that little Sophia had saved his soul. She was only thirteen then, but she and the two men walked seventeen miles to a lake at Northwest to be baptized—and then seventeen miles home again. Unfortunately, her family was never completely reconciled to her turning from their particular faith. In her later years she became somewhat of a spiritual adviser to the community. Whenever there was a revival meeting at any of the churches,

and they were frequent in those days, Grandmother was asked to relate her religious experience, which always proved to be a moving recital.

Grandfather and Grandmother raised a large family and did it well. In addition to their own twelve children they virtually adopted four others, Eliza Spidell, Abigail Wentzell, Austin Young, and Gabriel Heisler. Also, from time to time they took into their home others who were in temporary need, such as children whose father had been lost at sea or whose mother was stricken with disease. In addition, Grandfather frequently trained apprentices in shoemaking, and these young men made their home with the Heckmans while learning the trade. They, with the girls hired occasionally to help with the housework, were treated as members of the family. Some of them were married from the Heckman home as if it were their own.

Thus, our grandparents led full and useful lives. The demands upon them, which they willingly met, kept them from handing down any sizeable estate to posterity. On occasion I heard them say that if they had had even a small sum for every meal which they had gladly given away they would have been affluent. The heritage which they did leave, however, was more sacred and enduring. They were indeed good and Godly people, proud in their way to be the descendants of pioneers.

Stephen Burgess (1792–1879) and Elizabeth (Nesbit) Burgess, His Wife (1800–1883)[2]

It has been difficult to get accurate descriptions of my grandfather and grandmother, Stephen (November 2, 1792–

[2] This account was written by Kenneth F. Burgess, a grandson of Stephen and Elizabeth (Nesbit) Burgess, who has been a lawyer in Chicago, Illinois, for more than forty years and resides in Winnetka, Illinois.

Stephen Burgess
1792–1879

Elizabeth Nesbit Burgess
1800–1883

Paternal Grandparents

June 15, 1879) and Elizabeth Nesbit Burgess (circa 1800–October 2, 1883). None in the family is now living who ever saw them when old enough to have any clear recollection of them. Their photographs, which are included here, are from crayon reproductions, probably copied from daguerreotypes. My father said that they were very good likenesses of his parents.

Stephen Burgess was a farmer who lived near Lakeville, Nova Scotia. On his farm he reared a family of ten children, eight of whom lived to maturity. Frederick Burgess, his son, always referred to it as "a rough and stony farm, which at best provided only a poor living."[3] In his *Reminiscences* he described it as "composed of only ninety acres, a small farm on which to raise so large a family. It kept father busy, but with the help of his boys as they came along he was enabled to provide the necessaries of life and to keep things moving." Frederick Burgess further refers to his father, Stephen, as follows: "I often would get into mischief at school, and generally if I got whipped in school, when my father heard of it I got another from him to make it more impressive. I suppose father was very handy with the rod—didn't propose to have the child spoiled for the lack of it." And again, "In my twenty-second year . . . I went back home and made arrangements with father to run the farm for a year for a certain percentage of the crops raised. I enjoyed that year. Father and I got along nicely together." He then described his departure for Wisconsin the following year and said, "The good advice of my father for future guidance, the tears of my mother and my dear sister

[3] I saw the old homestead in company with my brother, Charles, and his son, Jackson, in 1916, the summer after my father died, and found it a beautiful and well-cultivated apple orchard, worth at least $500 an acre. New methods of agriculture and the mild summer climate induced by the proximity of the Gulf Stream made possible the development of a fruit industry. *K.F.B.*

Abbie are still lingering in my memory. . . . Father took me and my little trunk in the old wagon to Black Rock, where I boarded a schooner loaded with cordwood bound for Boston." Of his mother my father wrote: "Mother's maiden name was Elizabeth Nesbit, who finally became 'Aunt Betsy' to all who knew her, neighbors and friends. Father was born in 1792 and died in 1879, aged eighty-eight years. I do not know the date of Mother's birth, nor the exact date of her death, but she was eighty years of age at her death, a very kindly old lady and fond mother."[4]

When on September 3, 1856, at the age of 22, Frederick Burgess left his Nova Scotia home to seek his fortune in Wisconsin, he kept a diary for the remainder of the year, which he dedicated to his mother and which was in the possession of her descendants in Nova Scotia until presented by them recently to the author. The diary on November 19, 1856, contains this entry:

"I am thinking of home tonight and of my warmest friends—of my Mother and her kindness to me, for which I have not been so grateful as I ought. My Father for his forbearance with me in many instances—his counsel to me under all circumstances—and of the much good advice given me by many and apparently warm-hearted friends."

A granddaughter, Mrs. Stafford F. Kirkpatrick (Lina Burgess), who saw both Stephen and Elizabeth Burgess when she was a mere child but has no personal recollection of them, says: "Grandfather was very strict—he had been brought up by a Covenanter, the sternest kind of Presbyterian—no hot

[4] Frederick Burgess knew his grandfather, Benjamin Burgess, who, although born in 1762, before the American Revolution, lived until 1855, when Frederick was twenty-two years old. A considerable portion of Benjamin's later years were spent in the home of his son, Stephen. Frederick often told of carrying his grandfather on his back, and of asking him on occasion why he talked so much to himself. The reply was, "So as to have a person of equal intelligence to converse with." Frederick described the grandfather as "a chipper, happy person, who was pleasant to have about the house."

meals were served on Sunday unless grandmother was not well and then she was allowed a cup of hot tea. If the fire went out on Saturday night, it stayed out until Monday. Father said he only remembered of it going out twice—it had to be banked very carefully to keep it going."

A grandson, J. Albert Burgess, son of C. Rufus Burgess, writes concerning his grandparents: "As they both passed on before I was born I had no direct contact. I do remember that Father thought a lot of his mother, but his father must have been pretty strict as Father left home in his late teens and I don't believe ever returned to live in his father's house."

Aside from these statements I have had to piece together a picture of my grandparents from a few contemporary letters. They had a rather hard life on the small farm, with little modern equipment and few personal conveniences. They were strict observers of the Sabbath, scrupulous in their dealings with others, kept rather poor by the constant requirements of a growing family and unable to put aside an adequate reserve for their old age. In a letter to his eldest son, William, written in 1877 a little over two years before his death grandfather expressed a desire to send two barrels of potatoes to him in Cambridge, Massachusetts, if another son, Edwin, could arrange for transportation on some vessel sailing to Boston. A mortgage of $1,200 was placed on the farm. When they finally had to give up active farming a year or two before grandfather died they lived from time to time with three of their sons, Rufus, Edwin, and George. Rufus, whose business was prospering, helped them financially. But their last years seem to have had considerable unhappiness, with no established home and little ready cash. Stephen finally insisted upon returning to the old farm house, where he died quietly in his Presbyterian faith. His son, George, wrote to a brother, Fred-

erick, at the time: "Death was a welcome messenger to him. Ma bore the shock calmly, no outburst of grief, a solemn countenance, an expression of confidence that her loss was everlasting gain to him who had been her constant companion for almost fifty-nine years. Her health is good, and she makes her home with me, not willing to stay anywhere else."

These two, Stephen and Elizabeth Burgess, my grandparents, discharged their duties well, but for them life was indeed a serious undertaking. Fun and gaity were little known to them, especially after family worries and cares bore down upon them. Right and wrong were well defined in their minds. They knew no grays. They lived long lives, tireless in their efforts to bring up a family successfully, a family whose members would be good and industrious men and women. In this task they succeeded.

Their lives were no different from those of their neighbors and the other grandsons and granddaughters of New England people who had migrated to Nova Scotia. They lived in a period of transition between the original settlers and the later generations who adapted the soil more advantageously to its proper use. The farms of five- and six-hundred acres, which Seth Burgess, the original settler, and his contemporaries had acquired from the old Acadian holdings, were subdivided among their children and their children's children, so that the old farms had been broken up. Thus, Stephen and Elizabeth were restricted in their farming to a much smaller acreage. The apple trees which were to transform the Annapolis Valley into a beautiful orchard country, with Kentville and Wolfville as great shipping centers for the fruit of the trees, were more than a generation away from them. But in the development of a new country these people played an important part, just as did others of their own generation.

They were neither poorer nor richer than the rest. The generation of which they were a part worked hard, lived long, and turned over the torch to their sons and daughters whom they undertook thoroughly to indoctrinate with the rugged requirements of the Calvinistic faith. Such were my grandparents on the Burgess side.

Frederick Burgess (1833–1916)[5]

My father, Frederick Burgess, was born in Nova Scotia on November 11, 1833. He was the son of Stephen and Elizabeth Nesbit Burgess and of the fourth generation of the branch of the family that settled in Nova Scotia in 1760 in the persons of Seth and Abigail Howe Burgess and two daughters. Seth's son Benjamin was the father of Stephen who in turn sired my father Frederick.

Frederick Burgess migrated to Oshkosh, Wisconsin, in 1856[6] and remained until 1859, when he felt it was necessary

[5] This account was written by George Heckman Burgess, born June 19, 1874, in Oshkosh, Wisconsin. He is a consulting engineer, partner in the firm of Coverdale & Colpitts, New York, with which firm he has been connected since 1925. Previous to that he was an officer of the Pennsylvania, Erie, and Delaware & Hudson Railroads for thirty years. He resides at 51 Fifth Avenue, New York City.

[6] During the early months of this period Frederick Burgess kept the daily diary previously referred to. It shows that at the age of 22 and away from home for the first time, he was homesick and lonely as he tried to establish himself in Oshkosh where he worked successively as a blacksmith's helper, a farm hand and a laborer in a stone quarry. His diary recites that he "almost got the blues," that "I must now turn my attention to study and the cultivation of mind" as he read "principally my Bible and the speeches of Eminent Irish Orators." He was "gloomy" when "out of employment, which is the case in the present instance." "However, I'll keep up my courage and an eye out." He attended church regularly three times each Sunday. In Boston he "went to a Covenanter Meeting, heard a very thrilling discourse delivered by the Rev. Lawson shewing forth the love and forbearance of the *Blessed Redeemer*." At bedtime he prepared "to commit myself to my Maker's care during the night—trusting He will protect me from all harm, as He has in mercy done through all my journey." Occasionally he "found some agreeable folks, among them one young *lady* in particular—I am fond of ladies' company." But he longed for "the home of my birth,

to return to Nova Scotia to assist his father in running the farm. He returned again to Oshkosh in 1869 and remained there for 47 years until his death on April 28, 1916. He married Anna Augusta Heckman whom he had met at her home at Rose Bay, Nova Scotia, before he returned to Wisconsin in 1869. They were married in Lynn, Massachusetts, February 27, 1872, and took up their home together in Oshkosh immediately thereafter.[7]

My recollection of our various residences begins with a single-story frame house at No. 51 Franklin Street probably occupied about 1878. We moved to May Street (later named Central Avenue) a two-story frame house, the second one back of the First Baptist Church. We lived there from about 1882 to January 1, 1885 when we moved into the ground floor of the Winnebago County Court House, upon Father's taking up his duties as Sheriff. We lived there for two years during which time the house at 333 Jackson Street was built. This house was occupied by the family from January 1, 1887 to January 1, 1889 when we again lived in the Court House for a second period of two years, finally returning to the Jackson Street home on January 1, 1891 where Father and Mother lived until their deaths in 1916 and 1919, respectively.

My brother Charles was born in a house on Division Street (I believe located on the corner of Polk Street) on January 5, 1873. I was born on June 19, 1874 in a house on the north side of West Irving Street about half way between Jackson

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the place of all others most dear to my heart—where I frolicked with my brothers and playmates of my youth—I shall never see those days again, nor yet again behold all the scenes which cheered my boyish heart in past days. Saddening thought! But I must not forget that this is a world of continued change."

[7] Biographical sketches of their three sons, Charles Frederick Burgess, George Heckman Burgess and Kenneth Farwell Burgess, appear in Who's Who in America, Vol. 24 for 1946–1947, p. 327, and in previous volumes for twenty-two years. Charles Frederick Burgess died February 13, 1945.

1872

1896

Mr. and Mrs. Frederick Burgess (Anna Augusta Heckman) at the time of their marriage (1872) and in middle life (1896)

and Wisconsin Streets. Kenneth was born on October 16, 1887 in the Jackson Street house. My brother Charles and I were much like twins in our boyhood days and we each readily answered to the name of either "Charlie" or "George" for many years.

These notes are intended principally to record my memories of Father and Mother and will extend approximately from 1880, when I was 6 years old, through my college years ending about 1895 when I left home to make my way in the world. At that time Kenneth was about 8 years old and his recollections of our parents from then to their deaths should be better than mine, even though I was able to spend a good many vacations in Oshkosh both alone and with my family and was privileged to make many brief visits at home on occasions when my business took me as far west as Chicago. I am sure that Father and Mother enjoyed these visits. Mother spent hours in the kitchen preparing the meals on which we feasted. When time for departure came I was never urged to stay longer, it being recognized that work came first, but we were always urged to come back soon.

Father was married when he was in his 39th year, Mother being 13 years his junior. He was nearly 50 years of age when I can first recall his appearance. He was about 5 feet 10 inches tall, sturdily built, wearing a flowing reddish beard and being totally bald on top and on the crown of his head. He had lost his hair to a considerable extent in his early thirties. He would admit when we were little boys that he had a bald spot about as big as a quarter and later on was willing to make the concession that it had reached the size of a silver dollar. That was one of his jokes with his boys. Another was that the sole reason he did not have a middle name was that his parents were so poor and had so many children that they could not afford a second name for him.

As I remember Father, I think I am justified in saying that he was a fine looking man. When I first remember him, he wore a full beard, quite long and flowing. Sometime later, about the time he was elected Sheriff for the second time, he shaved his chin and had long side whiskers known as "Burnsides" in recognition of the manner of beard cultivation adopted by General Ambrose Burnside, who had a limited rise to fame during the Civil War. Later, Father had his "Burnsides" shortened to the "Mutton Chop" style and finally he wore a full beard, fairly short and always well trimmed.

He was careful with his clothes, always looking well groomed and quite proud of his appearance. When I was a small boy, Father wore boots which he had made to his measure. His trousers were worn outside his boot tops, the idea in those days that a man's ankles needed protection and the tops kept his trousers well shaped. The boots were abandoned about 1890 and high laced shoes or "Congress" gaiters substituted. The latter were ankle high with elastic sides which could be put on somewhat like boots.

To go back to these early recollections of him, it is evident that I cannot remember Father except as a rather elderly man. His age, beard and baldness all contributed to this feeling on our part. He was not accustomed to play with us as a younger man might have done and as I think I did with my children but he seemed to be happy to have us walk down to the post office with him after supper, one on either side, and he always introduced us to his friends as his "bodyguards." On these walks we generally went down to the Main Street bridge over the Fox River where we all would solemnly "spit in the river" and after that ritual was observed we would go home. We observed that custom as long as Father lived and have kept it up to this day whenever we are in Oshkosh. Father would oc-

casionally take us out for a sedate Sunday afternoon walk and I remember once of his taking us for a ride on our small sled decorated with beautiful swans' heads. Another time he borrowed a horse and sleigh from a neighbor and took us for a sleigh ride but such a heavy snowstorm overtook us that we were glad to turn around and go home. Father took us to political rallies and to street shows given by "Medicine Men" on a vacant lot on Main Street.

Sometimes on Sundays he would take us to the Masonic Temple where he would rehearse some of the rituals he was committing to memory while we would amuse ourselves in various ways. He was interested to a certain extent in our schoolwork and knew in a general way how we were progressing, but he was keenly interested in comparing our standings each month and was impartially gratified when either of his boys excelled the other, which occurred from time to time. As Charlie and I started in the first grade together and continued to be classmates until we graduated from college, the friendly rivalry continued and I am glad to recall that there never was a time in all those years when one of us outranked the other to an extent that created any jealousies.

In later years, when we were approaching college age, Father was keen for having us go to the State University at Madison and I know that Mother and he both made many sacrifices to enable us to spend four years together there. He was in full accord with our desires to study engineering and I believe it was quite satisfactory to him for us to select different branches. I know he was particularly pleased to have Charlie take up electrical engineering as he was just beginning to realize the vast potentialities of the electric light, the trolley car and the telephone in the late eighties when we were planning our college studies.

Father had great respect for a good education and while he had very limited educational advantages in a country school only, he was alive to the benefit to be derived from association with people of education and from reading good literature. He was not a great reader as his opportunities for reading books were limited. He used good grammer and had an adequate vocabulary. He was a great admirer of some of the leading lawyers of Oshkosh, and while he was Deputy Sheriff and Sheriff had many opportunities to hear their addresses to juries in many important cases. Father was keenly interested in our reading. He subscribed to memberships for both of us in a local private library where we read all the Horatio Alger, Oliver Optic and Harry Castleman stories and he subscribed for *St. Nicholas*, *Youth's Companion* and *Golden Days* for us. He frowned on dime novels and his subscription for *St. Nicholas* was the direct result of his discovering that we were reading *Deadwood Dick*, *Hawkspeare the Man With a Secret* and *New York Nick's Spirit Trail.* He banished those books but not the memories of their wonderful hairbreadth escapes and miraculous accomplishments.

I remember one Christmas season he obtained a list of books from some publishing house and solicited the aid of Dr. Kempster, the head of the State Insane Asylum, in selecting about a dozen or more books which he purchased for our Christmas gifts. These books were such as *Henry Esmond*, *Wilfred Cumbermead*, and *Self Help* by Samuel Smiles. I may not be quite correct in the names, many of which I have long since forgotten, but we read them with great enjoyment although I must confess I did not derive as much benefit from *Self Help* as I should and probably will live to regret my lack of appreciation of that important work. Later on Father bought a complete set of Dickens and I believe he read many

of them but I never became a Dickens devotee, confining myself to *Oliver Twist* and one or two others—another evidence of neglect of a great opportunity or of limited taste in reading. I think Charlie shared my low tastes in that respect.

Father's social and religious activities largely centered in Masonry. I do not know when he first joined the Lodge which carried him through the first three degrees, but it may have been very early in his life in Oshkosh. In the early days Masonry and similar organizations constituted the only social club life in town and attendance at meetings of the various Masonic bodies apparently gave Father much pleasure and at times exposed him to some remarks at home which were not particularly complimentary to "lodge night." Father took his Masonry with great seriousness. In time he occupied all the chairs or offices in the various bodies that met in Oshkosh, Blue Lodge, Chapter and Commandery, and after having held the office of Eminent Commander in the Commandery he became the permanent Prelate of that body for many years. I was told that with his fine voice and good presence his part in the ritual was most impressive. As the various rituals were based upon the Old or New Testament, there was a strong religious flavor to the proceedings.

I was able to attend a meeting of Father's lodge a few years before his death and he introduced me to the Master and assembled brother Masons in a graceful speech of a few words but full of pride in having a son who was a Brother Mason. He also had the honor of initiating his son Kenneth into some of the mysteries of masonry in Kenneth's own lodge at Lancaster, Wis.

He was also a 32nd Degree Mason and a member of the Mystic Shrine, both of which organizations met from time to time in Milwaukee. Father attended several of the state

conventions of the various organizations of which he was a member and extended his acquaintanceship rather widely throughout the State. He also attended one National Convention of Sir Knights in Pittsburgh while I lived there but I did not see much of him on that visit as he was busy and so was I as I was obliged to make a hurried trip to Ashtabula one of the days of his visit but he would not countenance my neglecting business merely for his entertainment.

Through his long membership in the Masons, he had a wide acquaintance in the city with men of prominence and many of them were his close friends for years. On his 80th birthday a large number of Masons called on him and an impressive number attended his funeral on a very stormy day and honored him in joining together in the profoundly moving burial service of the Masons.

Father was not particularly interested in purely social events such as home parties or receptions. He did attend Masonic Installation parties occasionally but as Mother did not care to attend he was not much interested. He would take Charlie and me with him when we became interested in dancing where we saw many of the daughters of other Masons and generally had a good time. About 1887 Father took a few dancing lessons. We caught him at it when our new home was nearly finished, trying to learn to waltz in our front parlor with the teacher, none other than Ray Hobbins.[8] Father was very much put out at our discovery but we never "gave him away" so far as I can remember and I doubt if he was able to progress very far as I know he would not have been encouraged at home.

I might enlarge on Ray Hobbins at this point. He was the younger son of our next door neighbor and was a "Jack of

[8] This was not the real name of the young man.

all Trades" if ever I knew one. He ran a dancing school at which I learned to dance and among other occupations he had a bicycle shop where he sold bicycles beginning with the first "safeties" or low-wheeled machines. He had a riding school and repair shop and introduced the first pneumatic-tired bicycle into Oshkosh. I worked for Ray Hobbins through two summer vacations and earned a bicycle of my own as a result. For some reason Father did not like Ray later on and whenever he said "That Jackass" we knew he meant Ray.

The expression above was a favorite of Father's and his inflection and accent could be either utter disgust or a term in between that and affection. One morning, early, his nephew, Dr. Burgess of Milwaukee, arrived and found Father still asleep so he went to Father's bedroom, crawled under the bed and bounced the springs up and down. Father woke up and said "Arthur, you jackass, get out of there." He knew that no one else would be so mischievous as to do such a thing.

I must digress here to say something of and to pay a tribute to Dr. Burgess. Arthur Joseph Burgess was born in 1856, the oldest son of my father's oldest brother William. He graduated from Harvard Medical School about 1880 having been helped in his education, I think, by his grandfather on his mother's side. At any rate, after spending a few months in Altoona, Pennsylvania, trying to get a start in this profession, he came to Oshkosh for a visit about 1881. Father became very fond of him almost at once, so did Mother, and we boys were entranced with his geniality and with his stories. Some were true I am sure, some were purely imaginary, and most of them were absurdly funny. I cannot remember my mother laughing more heartily than at Arthur's stories. He stayed with us a few weeks when Father got him a position in

the Northern Hospital for the Insane a few miles north of Oshkosh, which was then in charge of Dr. Kempster—mentioned above.

Arthur, or the Doctor as we generally called him, spent considerable time with us. Father and Mother became very fond of him and he seemed almost like an older brother to us. He was full of fun, witty and always good company in those days. He and Father were near enough of an age to be able to enjoy each other's company. He was soon able to "hang out his shingle" in Oshkosh. He was successful in medicine and in surgery. He married the daughter of a banker in Oshkosh, moved to Milwaukee where he had a fine practice, but finally gave it up to look after his wife's business affairs, moved to Florida and gradually faded out of our lives, but he and Father kept up their close friendship until Father's death. One story my mother told me was about a time when Father was over eighty that the Doctor dropped in unannounced and brought with him a tin whistle and a mouth organ. He and Father then proceeded to organize a parade around our house, marching up and down stairs to the tunes of those musical instruments. Mother said it was as funny a performance as she had ever seen. I tell this story to illustrate a side of Father's character which no one else could bring out. If you could have seen Dr. Burgess when we first knew him, you could hardly credit some of the fun we had with him. He was a handsome man, rather sober and dignified in appearance, but with his Uncle Fred he was a grand fellow.

I feel that Arthur Burgess had a good effect on Father. It is difficult to describe or define it. He was well educated and I believe he inspired Father to use his natural traits to better advantage and to try to better his position. The Doctor was ambitious and successful in some respects. He finally gave up

his practice for the doubtful pleasure of looking after a large estate for the security of his wife and daughters, and I doubt if he was very happy, and he sought Father's companionship when he could arrange it.

The first occupation I can remember of Father's was as Deputy Sheriff. I think his friend Dorr Harshaw was Sheriff at the time and I have the recollection that the salary was about $40 per month. Sometime about 1881 or 1882 he was appointed Deputy Revenue Collector for the district which had its headquarters in Milwaukee. I have no knowledge of what political influence may have been exerted to get him that job or what salary came with the position. His duties were largely the selling of revenue stamps for cigars and beer and he must have had a good-sized territory to cover as he was away from home a good deal. He had his office on Main Street which he shared with the insurance firm of Luscher Brothers. Gus Luscher became one of his very close friends. Father had to send out circulars and notices from time to time to brewers and cigar manufacturers and we boys used to help him fold and mail these papers. Among the jobs that Father had was to check on the users of stamps and occasionally he would discover illegal use of stamps or the delivering of kegs of beer that had no stamps attached. He had a few bad cases as I recall but generally his duties were not unpleasant. The pay was better than any he had enjoyed previously and we moved into a better house on May Street as a result.

Father had been somewhat interested in politics by helping his friends at election times. He was a staunch Republican and his work in the Revenue Department extended his acquaintanceship in the County. In the summer of 1884, Father was induced to become a candidate for Sheriff and went into the campaign with vigor. He sent Mother and Charlie and

me to Nova Scotia that summer so I do not remember any of that campaign except the end. I do not believe that Mother was very happy about Father's political ambitions and as she was away from home all of that summer she was spared some of the events that would have grated on her sensibilities.

This campaign was less than twenty years after the close of the Civil War and veterans of that war claimed many political positions or favors. Father did not have that advantage as he left Wisconsin in 1859 and was a resident of Nova Scotia for the next ten years, which included the whole of the Civil War period. Unfortunately his opponent was a veteran and sometime during the campaign an attack was made on Father to the effect that he ran away to Nova Scotia to avoid the possibility of being drafted into the Union Army even though he had returned to his boyhood home fully a year before Abraham Lincoln had been considered as a candidate for the Presidency or there were any war clouds in the air. This campaign was also in the presidential election year when the Democrats, led by Grover Cleveland, successfully captured the White House and all its political spoils. Despite the National victory of the Democrats and the scurrilous attacks on Father he was elected Sheriff, although by such a narrow margin that it was several days after the election before it was certain that he was elected and, as I recall it, by less than 100 votes.

Father's first term, 1885 and 1886, was probably generally uneventful. He was always busy and away from home quite often. His office was on the second floor of the Court House, directly over our living quarters, and he spent most of the evenings and Sundays in his office. During this first term his compensation was entirely in fees for various services he performed and an allowance for feeding the prisoners in the

county jail. I do not know what the total amount of his compensation was, but for those days it probably seemed high. During the two years intervening between his first and second terms the Sheriff and some other of the county officers were put on a salary basis and I have the impression that there was a decided reduction in compensation below the first term. Father successfully fought for proper compensation for feeding the prisoners and had a successful second term in 1889–1890. He was able to build his home on Jackson Street and to lay by several thousand dollars by the time he ended his career as Sheriff.

The two years between his two terms are not any too clear in my mind as to his activities nor as to his financial return. He became interested in iron ore developments in northern Wisconsin and Michigan and spent a good deal of time away from home doing prospecting and exploring. He purchased considerable land and probably speculated in mineral rights, and as far as I know he never made any great amount of money and may have lost some.

After the end of his second term as Sheriff, Father never had a permanent business. He was always busy and made a fairly good living. He had several appointments from the Court as Receiver or Trustee in Bankruptcy—at one time he ran a flour mill for some years and again he was Receiver for a bank in a small town in northern Wisconsin. I recall his telling us of the very cold weather he encountered on that job when the mercury never went up to zero for several weeks.

Father and several of his friends formed the Oshkosh Match Company about the time we went to college. That company was formed to compete with a local plant of the recently formed Diamond Match Company which had been owned by a Mr. Clark and who was reported to have made quite a kill-

ing when he sold out to the Diamond people. At any rate, Father's company of which he was Secretary and Treasurer must have made some money as, after starting up in rented quarters, the company built a modest plant of its own and started to expand when the Diamond people filed a patent infringement suit and it was claimed that the Diamond Company bought carloads of Oshkosh matches by underground means, and after damaging the matches by dampness, sold them as Oshkosh matches. This is one of the stories that Father told us and it might have been true. At any rate, the reputation of Father's company was injured in some districts. The patent suit dragged along. The Diamond Company obtained a court order to permit access to the plant by a mechanical draftsman who made a complete set of drawings of all the machinery in the plant which took several months.

Father enjoyed his experience in the match business. The mixture which made the matchheads was of a secret formula and Father and one other man, a Mr. Wyman who organized the company, knew the formula and as Wyman was the plant manager, Father did all the mixing of the paste. He also kept the books and handled the money.

Finally, a stranger came in to see Father claiming to come from Boston with the idea of locating in Oshkosh and suggested the possibility of buying out the Match Company as it was just the size business he was seeking. Father and his associates were suspicious of some "skul-duggery" (a favorite word of F.B.'s) on the part of the Diamond Match Company. This stranger and Father became rather friendly and negotiations went along for several weeks on the solemn assurance that he did not represent Diamond. Finally a sale was agreed upon as Father's associates were becoming worried about the patent suit and about the troubles with quality, and all the

stock was sold to this man at a fair price, at least so that none of the original investors lost any money. The stranger then disappeared, after discharging all the help and closing the plant. It remained unused for many years. Father was sorry he sold out as he enjoyed the business. He always said that the Diamond people fooled him and that rankled in his mind to the end of his life as he had so badly misjudged the man from Boston.

My recollection of Father's activities after the Match Company sale are rather hazy as I was no longer able to keep closely in touch with him. Somewhere about this time he made a very satisfactory deal that kept him happy to the end of his life. At some stage in Father's life, probably some time after his last term as Sheriff, he had some money to invest and talked the matter over with G. W. Roe who was then president of a bank (and incidentally Dr. Burgess' father-in-law). As a result of this conversation, Father bought two lots on Sheridan Road in Chicago, or possibly Evanston, as being likely to increase in value. Father held these lots for a number of years. There was a successful merchant in Oshkosh by name K. M. Hutchinson (the "K" might even have stood for Kenneth—I never knew) who owned a three-story building on lower Main Street. My recollection is that "K.M.," as he was known, had either a furniture or hardware store. At any rate, Mr. Hutchinson wanted to move to Evanston (curiously enough) and so he and Father made a swap. "K.M." took the Sheridan Road lots and Father acquired the three-story building. He leased the street floor to a pair of Jewish boys who had come to Oshkosh to start a dress and suit business, and kept the two upper floors to use as a storage warehouse. The property ran through from Main Street to Marion Street and he was able to use the rear entrance for moving storage goods,

generally household furniture, in and out without interference with his street floor tenants. The building was equipped with a hand-operated elevator and Father was able to operate this hoist and to pull and haul furniture around in the two upper floors of the building and derived quite a good revenue from the entire building. He was much interested in the progress of these Jewish boys and became fast friends with them. Father had a desk on the second floor where he kept such simple books as were necessary and he had an easy chair where he could sit and smoke his clay pipe and "Adams Standard" tobacco and contemplate the woes of the world after the start of the first World War. I think one regret he had was that he was not able to live long enough to find out how the war turned out, but he was quite confident in the early months of 1916 that "we" would win.

Father was not at all influenced by race, color or creed so far as I can remember and he was very much interested in the progress these two young Jews made while they were his tenants, and I believe he helped them in the early days of their business careers.

I have related some of my recollections of Father's business activities. He always deplored the fact that he had no trade or profession. He was industrious, frugal and strictly honest. He never had an opportunity to pursue a definite line of business which was unfortunate as his industry and perseverance would have carried him on to some considerable success. Lack of capital and his political activities at an important time in his life probably kept him from entering into a successful business career.

I might give a number of examples of Father's insistence upon meeting his obligations. Sometime about 1857, he had a job as a keeper at the State Prison at Waupun. He had given

his note for $80 in connection with some business transaction to a man in Oshkosh and when the note came due he asked for a leave of absence to go to Oshkosh to arrange for the payment of the note. The prison warden refused to grant the leave, so Father quit his job, walked some 40 miles to Oshkosh, discharged his obligation and was satisfied with having kept his word.

I am not at all certain that I can describe Father as a family man. He was attentive to his "chores" such as preparing kindlings for the wood fires each night before going to bed. He kept the supply of wood up to the requirements and attended to the coal stove and later the furnace, when we advanced beyond the wood-burning stage. He did most of the marketing and purchasing of supplies of all kinds of food. I cannot remember ever seeing him help with housework such as drying dishes or in any of the activities generally done by the housewife.

He was hardly ever home in the early evenings during the week. Each evening after supper he walked down to the post office long after carrier service was established and then generally went to the Business Men's Club and later to the Elks Club where he would read the Milwaukee and Chicago papers and then go home about nine o'clock. Lodge nights would keep him out somewhat later. He did not read at home in the evenings to any extent during my boyhood days. Sundays were quiet at home. Mother and we boys went to church and we stayed to Sunday School while Mother went home to prepare the Sunday dinner. The afternoons and evenings were rather dreary but I do not recall any particular restrictions except skating, boating and swimming were taboo on Sunday. I can't say as to whether Father would have been more liberal as to these innocent amusements but Mother was

very strict in her ideas as to proper observance of the Sabbath.

We never had much company at our house for meals nor did we as a family go out to the homes of neighbors or friends for meals. Holiday dinners such as Thanksgiving and Christmas were strictly family affairs. It was apparently the custom in those days to do very little entertaining as I cannot recall other people of our acquaintance being inclined to social activities. Father was always friendly with the neighbors and with callers and seemed glad to see them. I don't remember of his ever having intimate friends with whom he spent any time socially but he had a wide circle of friends all his later years when I remember him best.

I do not believe that Father was particularly quick tempered although I remember a number of occasions when he became very angry. I never heard him use profane language but he had some unusual words that seemed to stand him in good stead when he decided to express himself. He was never one to seek a fight but was well able to take care of himself when necessary. He must have been in considerable personal danger at times when he was Sheriff of Winnebago County and later when he was Chief of Police of the city of Oshkosh in 1895 and 1896, but I never knew of his being in any degree timid. He probably was a courageous man.

He disliked being imposed upon. Occasionally he would lend money to a friend and once that I know of he indorsed a note for a friend in need who was a fellow Mason. The note was not paid when due and Father was unable to get any satisfaction in the matter so he denounced this man in open Lodge meeting as one unworthy of being a Mason. He was always insistent on being repaid any loans he made and generally collected what was due.

These notes generally refer to the latter years of the last

century although, as Father lived until 1916, I had many opportunities for short visits with him. He did not seem to change to any extent as he grew older and kept up his interest in his family and in his friends to the end. I close this memorial to him in the hope that his descendants may obtain some slight knowledge of a man who was a real man.

Anna Augusta (Heckman) Burgess (1846–1919) [9]

My mother was born in 1846; she was 26 when she married and nearly 29 when I was born. At the time of my earliest clear recollection of her she was about 35 and of course she seemed quite elderly to us. She was a fine mother to us always but I cannot recall much of her care of us when we were very small. She was a busy person—did all the housework and made all our clothes, including our coats, until we were about ten years of age. She did not have much time to play with us but I remember sitting on her lap and having her sing to me. "Silver Threads Among the Gold" was one of our favorites. I think she had a sweet voice but have no means of proof. I think she enjoyed those rare intervals of relaxation in her busy life.

Mother was a very capable woman and equal to the responsibilities that came to her. She was neighborly in the finest use of that word and my recollections of her from the earliest memories to the end of her life are filled with her friendly relations with the people who lived near her. When she cooked a batch of cookies, doughnuts or rolls she would say "I think I'll run over to Mrs. Vrooman's (or many others) and give her a few of these." She would not be gone long and would return with a happy smile of recollection of her short visit.

[9] This account was written by George Heckman Burgess.

A rather odd characteristic of Mother's was that she had very few intimates, none that I can remember of about her own age, whom she called by their first name and it is equally true that very few of her friends called her by her first name.

Mother was a member of the First Baptist Church in Oshkosh and I well remember when she was baptized. Her family seem to have been Methodists, except that her mother adopted the Baptist creed and finally Mother joined that church probably about 1880. She was not an active church worker although she was a regular attendant at Wednesday evening prayer meetings and Sunday morning services. She contributed regularly to church suppers with escalloped oysters, angel food cake, etc. and attended these affairs quite frequently and enjoyed them. She was insistent upon her boys attending Sunday School and was pleased when we remained for church services, but she never undertook to press us to be baptized in her faith and we never were. I do not believe she was ever saddened by our lack of desire to join her church, at least I cannot remember any expression on her part of disappointment.

Mother was extremely loyal to her family. While she was widely separated from them she made a number of trips to Nova Scotia. Such a trip generally involved a stay of about three months as she had one or more sisters living in Lynn, Massachusetts, which meant a visit there, going and returning, and then she had to visit other sisters or relatives in Lunenberg, Rose Bay and La Have. My last trip to Nova Scotia as a child was in 1884. We left Oshkosh, Mother, Charlie and I, early in May. We traveled in a day coach all the way, probably being two days and two nights on the train. We had our meals from lunch boxes put up before we left home and I do

not recollect having any meals in railroad stations on the way and certainly not in a dining car.

Mother managed our journey apparently without difficulty. We stayed in Lynn for a week or so, then went on to Nova Scotia having been joined by her sister Emma and her little girl. We went to Halifax by steamer, stayed over a day and night in a hotel and traveled by stage from Halifax to Lunenburg, 70 miles, from early morning to after dark before reaching our destination. Mother seemed to have been very much beloved by her sisters and brothers. My recollections of this trip are vivid. Mother and we boys visited with her sisters Clara, Barbara, Sophie and Sarah, and her brother Isaac, who lived in the same house with Grandfather and Grandmother Heckman who were still living.

We had a grand visit that summer and Mother was very happy with her family. She had her fun in a quiet way and her visits with her sisters were always delightful. They were most loyal to each other in those days and most hospitable. We returned to the "States" sometime in September on her brother Isaac's schooner which sailed to Boston with a load of lumber. We had a fast trip with fair wind all the way but poor Mother was seasick the whole trip, probably 48 to 60 hours. She was a poor sailor at best even for short trips from Lunenburg to Rose Bay and other points.

As Mother was brought up in a seafaring family, she was well versed in weather indications, and when Charlie and I owned a sailboat later on we always consulted Mother about the weather before we started out for a sail, and her predictions were usually correct. Occasionally she kept us at home when we wanted to go sailing, and while we were disappointed at the time, generally we were satisfied to have obeyed her wishes. She had a lively interest in our activities, was glad

to have us own a sailboat although she had a great fear of the water, and in the winter would help us make our skate sails on her sewing machine.

Mother was a fine looking woman, and well proportioned. I do not think she was ever overweight for her height and build. She had dark brown hair, worn with bangs for many years, and for a long time before she became gray she had a white streak about an inch wide in her bangs over her right eye, which was very striking. She dressed neatly and tried to keep nearly up to date by employing a "sewing woman" for a week or so probably not more than once a year. That week was a furiously busy one and we boys had to keep out of the way.

I can't remember a time when we did not have bountiful meals and I'm sure Mother was always a good cook. I know she was later when I would return home for a visit and always looked forward to the good wholesome food I was sure of when I went home. She was an extremely early riser, generally before six o'clock and was well along with her housework before her family was ready for breakfast. Mother had two peculiarities, one that she liked to slam doors and the other that she always ran upstairs. This habit she continued until a very few years before her death.

Mother was a very shy woman and made friends very slowly, but retained her friends to the end. I cannot recall a single person with whom she had a quarrel or a break in friendship over a misunderstanding. She was mild in her manner, kind to older people or unfortunates, generous with her time and with her talents. She was never querulous or difficult to get along with and had a very even temper.

She was strict in requiring prompt obedience to her directions but was not harsh in her discipline. We "minded" her

without question and soon learned to accept her decisions. She was always glad to have us have a good time but was strict about our refraining from unseemly activities on the Sabbath. She encouraged us to go to dancing school and was happy when we were invited to go to parties. She arranged one large party for us when I was about fifteen and helped us with small groups of boys and girls when we wanted to entertain our friends. She did not care to attend parties and did not entertain in that way except when I took my bride to Oshkosh on our honeymoon, when she gave two receptions, one in the afternoon for her friends and one in the evening for mine. Both of these parties were great successes and Mother was very proud of her new daughter-in-law.

My children were fortunate enough to have known my mother quite well as they visited her in her home a number of times. She was always happy to have them with her and was tireless in doing things for them. I hope this brief memorial may bring to her descendants a mental image of a wonderful woman and a truly Christian character.

Further Recollections of Mr. and Mrs. Frederick Burgess by Their Youngest Son, Kenneth

My father and mother, as I knew them, were elderly people, although I was never aware of it. Their life interests were in the education and welfare of their children. They patterned all their actions and activities according to what they thought would accomplish the best result in that regard. They undoubtedly deprived themselves of many pleasures so as to set a good example.

My recollections of my father and mother are all subsequent to the departure of my brothers, Charles and George,

for college. In fact, comparatively few recollections remain clearly defined until after my brothers had graduated and gone from Oshkosh to practice their professions in other localities. I was at that time less than eight years old.

Since by then my father had no regularly defined occupation, he spent much time in my up-bringing. During my childhood, he frequently played "Indian War" with me in the evening about the house, armed with a wooden gun. Later he joined me on bitterly cold evenings on my paper route in a remote part of Oshkosh, and waited for me on corners, protected by his mink overcoat, as I went down one side of a street and back again on the other. He was then over seventy years of age. He often took me for a day's fishing across Lake Winnebago or up the Fox or Wolf Rivers. He had no interest in hunting or in the killing of living things for sport, and considered firearms too dangerous to be used for amusement. On Sunday afternoons he and I took walks, or rode on the streetcar to Lake Winnebago or to the cemetery. In either case we would find a bench where he would sit and tell me about men and affairs as he had known them. There was nothing lugubrious about sitting on a cemetery bench with him, for his stories were interesting and his philosophizing was of a cheerful sort. Birth and death to him were natural phenomena, and the period in between was one which he thought should be filled with worth-while effort.

He believed in punctuality in all things—at mealtime, at school, with my paper routes. He was a thorough devotee of the gospel of labor. I was reared in the belief that whatever I secured out of life I must get for myself, and that if I worked long enough and hard enough I could get anything I wanted that was worth while. He was wholly intolerant of falsehood, unscrupulous conduct, half-hearted effort, or laziness of any

sort. I never knew him to do a "shabby thing," to use his own phrase, or to permit it to be done by anyone else, at least without a firm protest. He was exacting but always fair and basically very kind. He was a man of great loyalty and courage. At the time of the Fenian raids[10] in the middle of the decade of the '60s, he organized and trained a company of militia in the Lunenburg area, of which he was the captain. Long afterwards, while I was in college, he learned that the Canadian government had provided a bounty, or bonus, for those who had helped to defend the "Dominion" in that episode. He applied for and received his portion, which he immediately used to have made a diamond ring for my mother, with gold which he had panned on the Ovens in the same period.

One Sunday, while he was Chief of Police in 1895, he was called out to supervise the capture of an insane man who had taken possession of a woodshed, removed his clothes, armed himself with an axe, and dared anyone to molest him. Shortly afterward Father returned home, ate his Sunday dinner in good spirits, and took his usual Sunday afternoon nap. I learned afterwards that he had entered the woodshed alone, grappled singlehanded with the lunatic, subdued him, wrapped him in a blanket and carried him out to the police ambulance to be taken to the asylum. My father had early learned to use his hands in self-defense. He was extremely supple and possessed excellent coordination. At eighty he could still jump in the air and click his heels together three times before landing.

As I knew him he was a great reader—newspapers, biog-

[10] The Fenian Brotherhood was an Irish-American revolutionary secret society organized in the United States in 1858. It planned a raid on Canada and on June 1, 1866, some 800 men crossed the Niagara River and captured Fort Erie. At Ridgway the Fenians were routed by a battalion of Canadian volunteers and, with a large number of desertions, the movement quickly collapsed.

raphy principally, and history. He rarely read novels but greatly enjoyed poetry, a great deal of which he could recite. From this and from one of his favorite volumes, *The William Cullen Bryant Collection of English Poetry*, together with the help of a high school teacher, Miss Marian Peake, who was Canadian born and educated at McGill University in Montreal, I developed a fondness for the poetical form of expression which has continued through life. My father could recite *Thanatopsis* with fine emphasis, and on Christmas eve he always read to the family *'Twas the Night Before Christmas*, with considerable dramatic effort.

My mother had a sympathetic understanding of my problems that sometimes I had difficulty in explaining to my father. It was she who really encouraged me to change from the study of engineering to law, at a time when my father thought it was "just one of Kenneth's notions." His two older sons were successful engineers and to him, who had saved the money at no inconsiderable effort and through slow accumulation in order to assist in their university education, he believed that engineering afforded a certain road to earning a living while the profession of law was filled with pitfalls and possible failure. When he was a young man, his brother, Rufus, had offered him a college education but, as he related it, there had been then only three professions open—medicine, law and the ministry. He had no interest in medicine, which his immediately younger brother, George, had selected as a profession. He feared that success in the practice of law was incompatible with strict integrity, which he believed should characterize every act of living. For some time he toyed with the idea of studying for the ministry, but abandoned it because he doubted whether his religious faith was deep enough and suffi-

ciently grounded to justify him in that endeavor. So he declined the offer of a formal education, and probably frequently regretted it.

In the matter of my profession, as in many others, my mother's counsel, quietly but confidently expressed, finally prevailed. Her gentle voice, with its almost plaintive note, was in the end convincing. Father's word was the law, and he was the law giver, but Mother had a quiet and effective method of having these pronouncements of law conform to her views. A frequent method of warning to me by my father was that I should do this, or not do that, because it would either please or hurt my mother. They always had great respect each for the views of the other, and together they made a great team in the principal effort of their lives, as I knew them in these later years, an effort properly to help their youngest son to go out into the world.

Beneath an exterior of practicality and energy, my mother had a deeply sentimental nature, which was helpful to a growing and impressionable boy. She read to me when I was young, or ill, a favorite of both of ours being *Froggy's Little Brother*, the story of a London waif, and we would often both end up with tears welling from our eyes. In later years she was frequently tired at night, after a day's work—she did most of the cooking and housework herself, with occasional day help—and she would lie on the couch in the living room while Father read and I studied, or we would play pinochle or seven-up, which he had taught me. Mother denied ever sleeping during this time—said she was lying with her eyes closed so that she could rest and think. Sometimes the breathing became deep and heavy, with an occasional snore, and Father would say, "Anna, open your eyes and stop thinking out loud!"

My mother was by nature shy and unwilling voluntarily ever to take the limelight. This may have been due in part because she felt that she had had an inadequate education. However, in her later years she was one time visiting her daughter-in-law in Madison, Wisconsin, whose husband was then the head of one of the departments of the University of Wisconsin. The daughter-in-law, Ida Jackson Burgess (Mrs. Charles F. Burgess), gave a luncheon, to which she invited a number of the University wives. Later, one of the most erudite of them all, the wife of the head of the Latin Department, said to Ida Burgess, "Your mother thinks that she had an inadequate education. I consider her to be one of the best educated women I have ever met. She knows one thing thoroughly, both the philosophy of it and how to do it, and that is how to bring up sons."

I believe that both Mother and Father found much happiness in their later years. A niece of Mother's, Leone Mason, who became Mrs. Morris W. Wilson [11] of Montreal, spent a year or two as a member of our family. She was studying music and her presence added much to the pleasure of our lives. Father also enjoyed having Mother's sisters, Sophy (Mrs. John Henry Cook), and Clara (Mrs. Isaac Mason) come for long visits in our home. Business inactivity was hard on my father but he became contented. The day before he died he told me that the last twenty years of his life had, he thought, been the happiest because he had had good health and had neither worry nor ambition to disturb him. After he died, my mother was quite lonely and, although she was thirteen years younger than he, she survived him by only three years. She seemed to fade away.

[11] Morris W. Wilson became President of the Royal Bank of Canada, Chancellor of McGill University, and was Chief of the British Purchasing Commission in the United States during World War II.

1906

1906

1915

Mr. and Mrs. Frederick Burgess (Anna Augusta Heckman)
in their later years

Recollections of Her Grandparents,
Frederick and Anna Heckman Burgess,
by Betty Burgess Cotton, December, 1954 [12]

When I was about four years old my brother became very ill and I believe that it was at that time that I began my many and deliriously happy visits with my grandparents. I remember being put in charge of the well-known and trusted Negro porter Sam (?) at Madison who saw me safely into the arms of either my grandmother or grandfather. My memories of my grandparents have no place in time or sequence but are still very real and clear to me. Now that I am a grandmother myself I begin to understand more clearly all that my grandmother gave me in love and kindness and understanding.

My memories of Grandpa are vague and I regret that this is so. I remember feeling that he was the most wonderful person I knew and in later years, on seeing a picture of King Edward VII, I remember saying to myself "He looks just like my grandfather." Uncle Kenneth, in his memoirs, mentions Grandpa's reading of "The Night Before Christmas." On reading that I knew then why that poem was so familiar to me. I remember him singing a song which I only know as "There's a Hole in the Bottom of the Sea" and, as he sang, his voice became deeper and deeper.

I have no idea how many times I stayed with my grandparents but I do know that they must have been amongst the happiest times of my childhood. Grandma was the ideal grandmother and knew just how to make a young child happy. She, herself, never seemed to stop working but I was always allowed to help her. At times when I was probably

[12] Betty Burgess Cotton (Elizabeth Harper Burgess), daughter of Mr. and Mrs. Charles Frederick Burgess (Ida May Jackson), moved to England in 1928 upon her marriage to Eric John Lee Cotton of Beechrome, Earl Shilton, Leicestershire, where she has since resided.

most disturbing, she set me to the most wonderful task of all—that of painting the back porch with water but with a real paint brush. No task since has ever assumed the importance that that one did. At other times I played with beautiful marbles, rolling them about in a peculiar curved footstool which I turned upside down, and, on important occasions, I was given an album of sheets of paper folded into most intricate patterns which I had to solve. In fact, Grandma had an endless number of things for a child to do and each one assumed great importance. The most wonderful task of all was that of waking Grandpa each morning. His chair in the dining-room was directly below his bedroom. Grandma gave me one of his canes and I climbed on to the chair and she left me alone to carry out the ritual of pounding hard on the ceiling.

In the afternoons, when Grandma had changed and looked the very regal person she was, we would take a walk, either to call on her friends or, most often, to walk down (I believe it was) Algoma Avenue past the house that seemed to me to be a castle. It was shiny with grey paint and had turrets and gleaming curved glass windows and, in my imagination, I peopled it with knights in armour and their lady loves and, looking back, I am sure that Grandma played the game with me.

Meals at Grandma's were wonderful for she was a real cook. I can't ever remember her eating anything but I do remember her sitting behind her silver tea service—teapot, hot water jug, sugar bowl and milk jug, and another jug which held all the teaspoons. Always during my visits she gave a party for me and always made a gallon of strawberry ice-cream—an icecream so delicious that all I've tasted since have been insipid.

I was also asked to parties in return and my dearest memory of Grandma has to do with one of them. I remember being washed and dressed in my best and Grandma giving me a close inspection. She did not like my shiny nose and forehead and, in great confusion, brought out her secret—a shammy skin and powder which she rubbed on my face. I know that she was embarrassed for she made me promise that I would never tell anyone what she had done. After all these years I feel she would understand my breaking this promise.

During one of my visits I came down with chicken-pox and in spite of all the discomforts what a wonderful time I had being ill. In all the varied illnesses I've had since no one has ever lived up to her as a nurse. Her methods of curing earaches and rubbing one's back have made all other methods since rather innocuous.

I believe that my last memory of Grandma was playing to her on the piano. I had only just started lessons and could use only one finger but I do remember playing over and over again the hymn "Just As I Am."

In my bedroom facing me when I wake is a picture of Grandma as I last remember her. As I look at it I can hear her saying in her rather sad voice "Betty, always try to be good."

APPENDICES

Appendix A

THE SCHMITT-HECKMAN-BURGESS BIBLE

In the study of the migration of the Foreign Protestants from the Palatinate to Nova Scotia, there came to light an English translation of what purported to be a diary kept by Johann Michael Schmitt, who had sailed from Rotterdam to Halifax in the ship *Gale* on May 9, 1752. This translation was published in the *Lunenburg Progress* of Lunenburg, Nova Scotia, on Wednesday, March 1, 1899 (Vol. 22, No. 9), and is attributed to Louisa Cossman Bowers, the daughter of the Reverend Charles Ernst Cossman (Father Cossman), an early Lutheran minister in Nova Scotia. She was also the mother of the Reverend F. A. Bowers, likewise a Lutheran minister, who was located at Rose Bay and Lunenburg from 1892 to 1901.

The diary, written in German script, was said to have been contained in a family Bible which Schmitt had brought with him from the Palatinate but which had disappeared from Nova Scotia some time before the date of publication of the translation. As a contemporary record, the diary possessed historical importance. The translation was not entirely satisfactory, however, because of some apparent inconsistencies in statement, due to possible unfamiliarity of the translator with the idioms of an earlier time. It also seemed desirable to examine the original German script so as to determine what part, if any, was in other than the penmanship of Johann Michael Schmitt, and also what part had been written at any considerable time after the happening of the events recorded, perhaps from earlier notes or other records.

Unfortunately, there was no information as to where the Bible was located except a rumor that the Reverend Mr. Bowers had been a collector of old Bibles and might have taken the Schmitt Bible, as it was then called, to the United States. He was reported to have moved to Rochester, Pennsylvania, in 1901, and to have become pastor of the Grace Lutheran Church. However, efforts to trace the Reverend Mr. Bowers and his diary, even with the assistance of lawyers in Rochester and in Beaver Falls, Pennsylvania (across the river from Rochester), were unavailing. At this point in the search the writer

learned that the Honorable John P. Barnes, Chief Judge of the United States District Court for the Northern District of Illinois, Eastern Division, planned to attend the fiftieth reunion of his class at Geneva College in Beaver Falls in June, 1954, and enlisted the Judge's interest and assistance in making a further search for a descendant of the Reverend Mr. Bowers. In this search Judge Barnes was successful, and found that a daughter, Miss Frances B. Bowers, resided in Philadelphia, where she was connected with the faculty of Temple University.

The Reverend Mr. Bowers had left Rochester in 1910 to become pastor of All Saints Lutheran Church in Philadelphia, and in 1921 had removed to Richmond Hill, New York, to take over the pastorate of St. John's Lutheran Church in that city. Upon his death in Richmond Hill on March 1, 1940, the daughter, Frances B. Bowers, had distributed his collection of Bibles among various Lutheran seminaries and other theological schools. It was finally ascertained that the particular Bible containing the diary had been given by Miss Bowers to Temple University, which graciously returned it to her, and she in turn delivered it to the writer of this volume, as a direct descendant of Johann Michael Schmitt through his mother, Anna Augusta Heckman Burgess, who was a great-great-granddaughter of Schmitt. The Bible has since been restored by The Lakeside Press of R. R. Donnelley & Sons Company of Chicago, Illinois, in November, 1954, and will be deposited in the Library of Northwestern University in Evanston, Illinois, so that it may be available in the future for any who may be interested in examining it. Originally printed in Germany in 1664, the Bible as restored has been entitled "The Schmitt-Heckman-Burgess Bible."

The diary is a part of the Bible and consists of twenty-three pages of eighteenth century German script. Included in the restoration is an English translation of the manuscript diary, with comments made in August, 1954, by Dr. Winthrop Bell of Chester, Nova Scotia, Past President of the Nova Scotia Historical Society, who is himself presently engaged in an extensive and scholarly study of the migration to Nova Scotia of the Foreign Protestants in 1750–1752.

MANUSCRIPT RECORDS IN THE FAMILY BIBLE OF JOHANN MICHAEL SCHMITT

As translated by Dr. Winthrop Bell
Past President, The Nova Scotia Historical Society
Chester, Nova Scotia
August, 1954

Many pages of the manuscript, beginning with page 7, were avowedly written fairly consecutively by Johann Michael Schmitt in the year 1785.

Dozens of distinctive little features of the handwriting make it seem practically certain that the main parts of the whole record—everything up to page 13, and beginning again on page 15—were written by one and the same man.

This would mean that the first few pages, recording the Herttel family, etc., must have been copied by Johann Michael Schmitt into this book—presumably from an earlier family Bible or other record, brought from Germany (and perhaps becoming dilapidated by 1785).

But since what Johann Michael Schmitt wrote in 1785 covered the history of his *own* family for fifty years or so previously, he can hardly have depended entirely on memory for all the details which he gives, and must have copied at least a good part of that record, too, from earlier writings.

Women's names are almost always written with the German feminine ending. This has confused some earlier persons consulting the record. I have therefore rendered these names in their normal form. Thus "Werthin," "Schmittin," "Rahmin," etc. are given as "Werth," "Schmitt," "Rahm," etc.*

Deaths are sometimes, in the original, reported baldly. At other times the phrase "selig verstorben" is used. It is impossible to indicate succinctly, in English, just the connotation of that phrase; but, to make the distinction, wherever it occurs it is translated "passed away."

The notes, indicated by numerals, at the foot of any page, are not part of the manuscript, but are added in explanation where this seems called for.

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* Otherwise, *proper* names are given exactly as they were spelled in the original manuscript, whether this spelling is correct or not.

Page 1

Anno 1687. The 9th of June I, George Herttel, was born into the world before midnight between 10 and 11 o'clock in the sign of the Balance.

1713. The 24th of November I held my wedding with my wife Christina Sophia, in Leimen.

1727. The 15th of May she passed away. With her I begot the following children:

1715. The 15th of January my daughter Catharina Sybilla was born between 3 and 4 o'clock in the sign of the Twins, and passed away again the 22nd of October 1717 between two and three o'clock.

1718. The 11th of January my son Georg Ludwig was born between 4 and 5 o'clock in the afternoon in the sign of the Bull.

1720. The 9th of April my daughter Maria Magdalena was born between 10 and 11 o'clock in the night in the sign of the Bull, but died again the 11th of March 1723.

Page 2

Anno 1722. The 6th of January my daughter Juliana Sophia was born between 4 and 5 o'clock in the morning in the sign of the Lion, just on the festival of Epiphany.

1723. The 14th of December my son Georg Michael was born in the night between 10 and 11 o'clock, in the sign of the Crab, but died again the 17th of December.

1725. The 18th of January a boy baby was born to me before midnight, between 10 and 11 o'clock, but died again immediately.

1726. The 3rd of April a boy baby was born to me in the morning between 5 and 6 o'clock, in the sign of the Bull. His godfather was Mr. Georg Michael Förster, head gamekeeper at Bruchhausen, who gave him the name Georg Philipp.

1727. The 11th of May, the fourth Sunday after Easter ("Cantate")[1] a daughter was born to me, between 8 and 9

[1] The original says merely "the Sunday Cantate." That means the Sunday on which the 98th Psalm was prescribed in the (Lutheran ?) service. It begins

o'clock in the sign of the Archer. Her godmother was Catharina Rehm, innkeeper's wife of the "Bear," and gave her the name Margaretha.

Page 3

Anno 1727. The 22nd of July I, Georg Herttel, held my wedding the second time, with the maiden Maria Barbara Elisabetha Engelhorn, of Hockenheim. With her I begot the following children:

1729. The 10th of February a daughter was born to me in the evening between 7 and 8 o'clock in the sign of the Crab. Her godmother was the wife of the cartwright of the hunting outfit of the Elector Palatine, who gave her the name Susanna Elisabetha.

[Interpolated]

1803. The 20th of February she passed away, having reached the age of 74 years 10 days.

1731. The 29th of April a son was born to me at noon between 10 and 11 o'clock in the sign of the Virgin. His godfather was Mr. Johann Georg Tornberger, host of the "Red House" in Schwetzingen, who gave him the name Johann Georg, but he died again the 31st of January 1733.

1733. The 8th of June a son was born to me in the afternoon between 2 and 3 o'clock; his godfather was my brother-in-law Hans Martin Stumpf, pheasant-keeper to the Elector Palatine, who gave him the name Johann Martin.

He died in Halifax the 1st of Sept. 1776, having reached the age of 43 years and 2 months. He begot 10 children.[2]

Page 4

Anno 1736. The 30th of January a daughter was born to me between 7 and 8 o'clock in the sign of the Virgin. Her godfather was Mr. Michael Förster, head gamekeeper of the Elec-

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"Cantate Domino." A previous translator who was a Lutheran gave this as being the fourth Sunday after Easter, so I am following that identification here.

[2] A final word or two are indecipherable.

tor Palatine at Bruchhausen, and the wife of the postmaster at Haydelberg, who gave the child the name Regina Barbara.

[*Interpolated*] Anno 1801 on the 30th of October she passed away, having reached the age of 64 years 9 months.

1736. The 3rd of September Georg Herttel passed away peacefully and was buried in Leimen. With his first wife Christina Sophia he begot 8 children, and with his second wife Maria Barbara Elisabetha 4, in all 12 children.

Other noteworthy happenings.

Anno 1736. The 17th of August in the evening about 7 o'clock there passed away peacefully my godfather, Georg Michael Förster, head gamekeeper at Bruchhausen, aged 75 years two months and some days. He had served 5 Electors Palatine as head gamekeeper.

Page 5

Anno 1736. The 28th of August our pastor, Master Martin Gönter, passed away peacefully here at Leimen in the morning between 10 and 11 o'clock. He had ministered as pastor here one year, five months and some days. His funeral text was from the 119th Psalm, the 76th and 77th verses: "Let, I pray thee, thy loving kindness be for my comfort, according to thy word unto thy servant. Let thy tender mercies come unto me, that I may live: for thy law is my delight."

1746. The 22nd and 23rd and 24th of May there was the big flood here in Leimen.

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Page 7

Lehave, in the district of
Lüneburg and Province of
Nova Scotia, the 18th of
October, 1785.

Noteworthy Happenings and Events which have taken place in this land during the time I have been here.

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1. What has taken place from the time of my marriage in Germany to the present time; and how many children I have begotten, together with the grandchildren[3] according as I have learned from my children.[4]

1714. The 7th of March I, Johann Michael Schmitt, was born into the world; my father was Georg Schmitt of Neustätten in the land of Ansbach, where he was magistrate; my mother was Margaretha Schmitt of Tauberzell.

1738. The last Tuesday before Advent I held my wedding with Maria Barbara Elisabetha, nee Engelhorn, and widow of the blacksmith of the hunting outfit of the Elector Palatine at Bruchhausen; with her I have begotten the following children:

1739. The 16th of August[5] at 1 o'clock in the morning a
the 1st. daughter was born to me, in the sign of the Twins, and on the 18th of the month was sponsored in holy baptism by the wife of my brother-in-law of Brühl,

[3] Literally "their" grandchildren; meaning without doubt his own grandchildren who were "their" children.

[4] He first wrote "from my son Thomas," then cancelled part of this and wrote in "children."

[5] Close inspection of the manuscript suggests that this was originally "March 1" and that the original writing was later tampered with by substituting "August" for "Märtz" or "Märty" and adding the "6" after "1" to produce "August 16"—this without realization that the child's birth would thereby be shown as subsequent to her death on July 2nd.

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who gave her the Christian name, Maria Elisabetha. She passed away again the 2nd of July, 1739, having reached the age of 17 weeks and 4 days.

Anno 1740. the 2nd. The 13th of April another little daughter was born to me, in the sign of the Scorpion, and was brought to holy baptism the 14th of that month, sponsored by the wife of the magistrate of Bruchhausen, who gave her the Christian name, Catharina Barbara.

She passed away again however, to my great sorrow, here on the 27th of November 1780, having reached the age of 40 years, 7 months and 14 days; just as there was the great eclipse here.

1744. the 3rd. The 17th of March a little son was born to me, between 2 and 3 o'clock in the sign of the Scorpion, and was brought to holy baptism the 19th of that month, sponsored by my father-in-law from Hockenheim, who gave him the Christian name Stephanus. He passed away again on the 7th of May 1744.

1745. the 4th. The 24th of June a little daughter was born to me, in the morning between 3 o'clock, in the sign of the Ram, and was brought to holy baptism on Saint John's day, being the 27th of the month, and sponsored by my mother-in-law from Hockenheim,

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who gave her the Christian name Maria Elisabetha.

1747. the 5th. The 15th of October at little son was born to me, in the morning between 2 and 3 o'clock, in the sign of the Fishes, and was brought to holy baptism the 18th of that month, sponsored by my brother-in-law Hans Thomas Engelhorn, host of the "Star" at Old Lossheim, who gave him the Christian name, Hans Thomas.

1750. the 6th. The 13th of July a little daughter was born to me, in the evening between 8 and 9 o'clock, in the sign of the Balance, and was brought to holy baptism the 14th of that month, sponsored by the wife of Nicolaus Hambrecht

(as proxy for my mother), who gave her the Christian name Eva Margaretha; she got to be half a year old and passed away.

Anno 1783. The 6th of December my wife Maria Barbara Elisabetha passed away here at Leehöff. She had reached the age of 75 years less 5 months. She was born the 8th of June in the year 1708. Her father was Joh. Jacob Engelhorn, of Hockenheim, her mother Elisabetha Engelhorn. N.B.

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Anno 1770. The 19th of March my son Johann Thomas Schmitt held his wedding with Christina Werth, surviving daughter of the late Jacob Werth, and has begotten with her the following children:

1771. the 1st. The 13th of November a little daughter was born to Thomas Schmitt. The sponsors were Caspar Heckmann and his wife, Maria Elisabetha, who gave her the Christian name Maria Elisabetha. She was born in the evening about 5 o'clock. She is to be found in the register of the Reformed church, also in the Lutheran register.[6]

1773. the 2nd. The 14th of July a little son was born to Thomas Schmitt, in the morning between 1 and 2 o'clock, and was brought to holy baptism the 2nd of August. The sponsors were I, Johann Michael Schmitt and my mother-in-law Maria Sybilla Heckmann, and gave him the Christian name Johann Michael. He is to be found in the register of the Reformed church, also in the Lutheran register.[7]

1775. the 3rd. The 15th of August another little son was born to Thomas Schmitt, in the morning about 1 o'clock, and

[6] The words "also in the Lutheran register" were apparently added, in a different handwriting, later.

[7] The words "also in the Lutheran register" were apparently added, in a different handwriting, later.

was baptized the 24th of September. The sponsors were I, Johann Michael Schmitt and my wife Maria Elisabetha, and we gave him the Christian name

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Johann Jacob. He is to be found in the Lutheran register.

1777. The 2nd of July in the evening about 9 o'clock a little
the 4th. daughter was born to Thomas Schmitt, and was brought to holy baptism the 19th of July. The sponsors were: Heinrich Oxener, and his daughter, Maria Elisabetha, who gave her the name Catharina Elisabetha. It stands in the Lutheran register.

1779. The 10th of August another little daughter was born to
the 5th. Thomas Schmitt, in the morning about 6 o'clock, and was baptized the 28th of the month. The sponsors were: I, Johann Michael Schmitt and my wife, Maria Elisabetha, who gave her the Christian name, Regina Barbara. It is to be found in the register of the Reformed church with Mr. Braun, and in the Lutheran register.[8]

1781. The 11th of October a little son was born to Thomas
the 6th. Schmitt, in the evening between 10 and 11 o'clock, and was brought to holy baptism the 1st of November. The sponsors were: the brother-in-law of my son Thomas, Christian Ernst in Oakwood[9] and his wife

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Regina Barbara, who gave him the Christian name: Johann Christian, as may be found in the Lutheran register.

Anno 1784. The 20th of April about 2 o'clock in the morning, in the
the 7th. sign of the Virgin, a little daughter was born to Thomas Schmitt, and was brought to holy baptism the 13th of May. The sponsors were Heinrich Ochsner, and his

[8] The words "and in the Lutheran register" were apparently added in a different handwriting, later.

[9] Presumably the district of "Oakland" is meant. This was one of the ranges of farm-lot grants, and one of the Ernst families had its allotment there.

daughter Elisa Margaretha, who gave her the Christian name, Elisa Margaretha. It is to be found in the Lutheran register.
(See footnote 10)

1786. The 18th of January a little son was born to Joh. Thomas
the 8th. Schmitt in the morning about 3 o'clock in the sign of the Goat, and was brought to holy baptism the 10th of April. The invited sponsors were Joh. Thomas Ochsner and Elisa Margaretha Ochsner, and gave him the Christian name Johann Thomas. It is to be found in the Lutheran register.

1791, the 9th of November he passed away.

1788. The 7th of November a little daughter was born to Joh.
the 9th. Thomas Schmitt, in the afternoon about 3 o'clock in the sign of the Twins, and was brought to holy baptism the 15th of December. The invited sponsors were Caspar Heckman in Lunenburg and his wife Maria Elisabetha, and gave her the Christian name Maria Elisabetha.

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1791. The 8th of March a little daughter was born to Joh.
the 10th. Thomas [11] Schmitt about 2 o'clock in the morning in the sign of the Bull, and was baptized the 30th of April. The invited sponsors . . . Joh. Thomas [12] Ochsner together with Maria Magdalena the daughter of my

[10] On page 7 Johann Michael Schmitt headed his part of the manuscript entries with the date 18 October, 1785. Up to and including the 7th child of Thomas Schmitt (here above) everything would be prior to that date. The 8th and 9th children of Thomas Schmitt would, however, be later. It is to be noted that the handwriting changes markedly at that point, the later entries being in very shaky writing, and even the spelling being poorer than in the earlier ones. One might surmise that the old man might have suffered a slight "stroke."

However, he had apparently left space for the entering of further births, marriages and deaths, and had evidently written at least the greater part of the "Noteworthy Occurrences" (starting on page 15) while his handwriting was still good and firm—presumably in October 1785.

Beginning with page 13 some entries were apparently made by Thomas Schmitt (Johann Michael's son). In the first entry there the writer speaks of "my" brother-in-law Christian Ernst. From the 1781 entry (bottom of page 11) we know that Christian Ernst was *Thomas's* brother-in-law.

[11] Misspelled "Tohmass" in the manuscript.

[12] Same as Footnote 11.

brother-in-law Christian Ernst, and they conferred on her the Christian name Maria Magdalena.

1794, passed away the 23rd of January at 12 o'clock in the night.

1794. The 7th of February a little son was born to Johan
the 11th. Thomas Schmitt about 7 or 8 o'clock in the morning in the sign of the Bull and was brought the same day to holy baptism, and the invited sponsors were Johan Thomas Oxner and Maria Matlena [13] Haun [14] and conferred on him the Christian name Johann Thomas.

Died 1796 the 5th of May about 11 or 12 o'clock.

1796. The 15th of February a little son was born to Thomas
the 12th. Schmitt in the evening about 10 or 11 o'clock in the sign of the Bull and was brought to holy baptism the 16th of February and the invited sponsors were Johan Gorg [15] Ramigen [16] and his wife Reba and conferred on him the Christian name Johan Gorg.[17]

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1756. The 15th of February

My wife Gristina [18] Catrina Wirth was baptized. Her father was Jacob Wirth and the mother Sibila Wirt. Her name as above given is recorded in the register of the Anglican church.

Johan Gorg Schmidt was a son of Johan Tomas Schmidt and his mother was Christina Catarina Schmidt.

He was born in the year 1796, the 15th of February; died, as we hope and wish in salvation, in the year 1819, the 17th of June and was buried on the 19th, having reached the age of 23 years, 4 months and 2 days.

Johan Tomas Schmidt was a son of Johan Michael Schmidt. His birth is recorded in this book on the 5th sheet.[19] He died in the year 1821

[13] i.e. Magdalena.

[14] In manuscript "Häunin" (apparently). There was a family of the surname of "Haun," and "Häunin" would be a feminine form of that.

[15] i.e. Georg.

[16] This is the surname now known as "Romkey." (See the Harris papers in the Nova Scotia Archives.)

[17] Same as Footnote 15.

[18] "Gristina"—i.e. Christina.

[19] On Page 9. (The writer was counting the sheets, not the pages.)

the 19th of October and was buried on the 22nd, having reached the age of 74 years and 4 days.

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Noteworthy Occurrences

Anno 1752. The 9th of May we left Leymen for America, and arrived at Halifax the 6th of September in the same year. The 4th of May 1753 we moved to Lünenburg,[20] and in 1754 the week after Easter to Leehöff [21] where I still live up to the present time. The names of those who came hither with me and belong to my family are as follows:

I, Johann Michael Schmitt, and my wife Maria Barbara Elisabetha; 6 Children: namely (1) Susanna Elisabetha Herttel, (2) Johann Martin Herttel, (3) Regina Barbara Herttel, (4) Catharina Barbara Schmitt, (5) Maria Elisabetha Schmitt, (6) Johann Thomas Schmitt. For this great mercy, that God led us all in health and safety such a long way hither across the wild ocean into this land, such a thing as no family can boast as a matter of course,[22] we praise, bless and thank Him, and have resolved: to maintain an annual day of prayer, penitence and thanksgiving to God the Lord, fixed by us for all time on the first Sunday after the date of our arrival in this land and

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this day shall be kept so long as a member of our family remains. To which may almighty God give His mercy and blessing. Amen.

[20] Mr. Schmitt's memory played him false in this date (as in some others). The arrival of the first settlers at Lunenburg is determined beyond question by Colonel Lawrence's diary as having been June 8th.

[21] Except in the heading on page 7 this is the way Mr. Schmitt wrote the name "LaHave."

[22] The proper rendering of this clause is a bit uncertain. An earlier translation: "and as no other family can testify to this," is certainly not correct. The form of expression is somewhat unusual and an awkward double negative does not help toward clarity. One interpretation that might perhaps look like a probable one, namely, that this (i.e. the passage of the ocean, etc. by a whole family in health and safety) was something no (other) family could boast of, cannot be the correct interpretation, inasmuch as a great many other families had equally good fortune in those respects.

The ship with which we travelled across the great sea bore the name Göhl,[23] and in Rotterdam 262 souls embarked in her. On the voyage to America 12 children were born, of which all but one died. Of the above 262 souls 53 died on the ocean and the remaining 221 landed safely at Halifax. There were 183 freights and 53 bedplaces.[24] From the 8th of July 1752 to the 28th of February 1753, 83 persons from the above-mentioned ship died in Halifax. We were 14 days travelling down the Rhine and 14 weeks on the ocean, not counting the time that we were on board the ship in Rotterdam and again in Halifax before we were put ashore, all of which together amounted to 22 weeks.

Anno 1757. The smallpox raged at Halifax so that whole families died out.

1757 Mr. Beissang,[25] his wife, 2 children, his maid and her child, and another man and his son were scalped and carried off by the Indians.

1758. The 22nd of March in Passion week the Indians scalped and carried off Ochs and his wife and 2 children [26] and Röders wife, 5 persons in all.

[23] The name of the ship was "Gale."

[24] Previous translations have rendered this sentence: "There were 183 cases and 53 bedsteads." This is entirely wrong. But for anyone unfamiliar with the usages and regulations of transatlantic emigrant traffic in the eighteenth century the sentence would be puzzling, and that might seem like a plausible translation.

A "freight" was a full-fare passenger—everyone over a certain stipulated age, which varied from time to time or ship to ship, but was frequently 14 years. Infants (usually under the age of 4) were carried free and no space allocation was made for them. Children between those ages were accounted "half-freights." Thus: what Mr. Schmitt meant was that the numbers of adults and of children were such that the 262 "souls" amounted to 183 "freights." (The still extant ship's manifest shows that there were actually 249 "souls" amounting to 184 "freights.")

The "bedplaces" were subdivisions of the 'tween-decks space in the ship, to which the emigrants were assigned. There were certain regulations with respect to these. The minimum "bedplace" size was supposed to be 6 feet square, and not more than 4 "freights" were to be assigned to any one such "bedplace." On John Dick's ships the "bedplace" spaces were somewhat larger than the legal minimum. Mr. Schmitt's statement means that the "Gale's" emigrants had somewhat more room than they would have had had the ship been filled. (53 "bedplaces" would have accommodated 212 "freights," whereas only 183 or 184 were put aboard that ship).

[25] The name was Payzant. An excellent account of the Payzant massacre and abduction is the chapter *The Payzant Captivity* in MacMechan's *Old Province Tales*. The massacre actually took place in 1756, not 1757.

[26] Previous translations have rendered the name as "Oxner" or "Ochsner." The

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1758. Little Joseph and Jacob Hat's wife [27] were scalped and 2 soldiers from the Leehöff guard. And in the year 1759, the 26th of April Tripo and his wife and daughter and the child of Mr. Greten's maid [28] were scalped—4 persons.

Anno 1759. The 12th of April my wife's sister, Anna Catharina Stumpf, the wife of the head pheasant-keeper at Sandhausen, appeared in person to my wife Maria Barbara Elisabetha Schmitt here at Leehöff. At the time I did not know what it signified; but later we learned that she died on the same day in Mannheim.

1760. The 10th of July we suffered a fire at Leehöff with 3 houses, mine, Reinhardt's, and Uhrich's.

1769. In the month of August a comet was seen here, towards the eastward.

1770. The 24th of February we had a heavy thunder-storm here at Leehöff, just on Saint Matthew's day.

1775. In this year the smallpox raged in the township of Lunenburg, and about 1,100 had the smallpox; but, thanks to God, only a very few died. Of my family 44 grandchildren and the wife of my son Thomas had it, 45 in all, and not one of them died of it and, thank God, not one of them received any blemish from it.

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Anno 1776. The 23rd of July our neighbour Leonhard Uhrig died suddenly. On the 21st of the month he fell from his house and was buried on the 26th.

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manuscript is clear: "den Ochsn" (i.e. Mr. Ochs). If the Oxner family had suffered as described, it would be puzzling to find it continuing to appear in later lists in Nova Scotia. There was, however, a family of the surname "Ochs," and 1755 and 1757 victualling lists show that it consisted of father, mother and two children. In the 1760–62 register of the Lunenburg town lots, Johannes Ochs's lot is noted as going to "His heir Conrad Knöchel." It was thus, almost certainly, the Ochs family which was wiped out by the Indians in 1758.

[27] The name was "Hatt."

[28] "Mr. Greten"—very probably Mr. Creighton, one of the magistrates at Lunenburg.

1778. In the month of October German soldiers came to Lunenburg, Brunswickers and Hessians, 100 men in number; they lay that Winter here in Winter quarters.

1779. The 11th of January the privateer Litsch was here and fired over a hundred shots against the houses, but God averted it so that only 3 shots hit in houses, and without great damage. Let thanks be given to God for this and may He protect us still further from misfortune.

1781. The 27th of July our sister-in-law, Christina's mother, died on the island. She was 66 years and 1 month old.

1783. The 3rd of Sept. peace was concluded at Paris between England, France, Spain, Holland and the United States of America. The war began in 1771 and continued for 12 years.

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Anno 1783. In the month of August the Hessians were taken from Halifax back to Germany again.

N.B. In the year 1755 the war began between England and France, and with the fleet there came several thousand men to Halifax. In the same year 3,000 men, soldiers and civilians, died here. And in this year England deported all Mines and Bisquit [29] and burned all the buildings, and from Mines and Bisquit the Germans drove over 1,000 head of cattle to Halifax and Lunenburg.

Anno 1781 [30] The 1st of July the Americans attacked and plundered the town of Lüneburg and robbed out of Mr. Knaut's shop alone around 4,500 pounds' worth and in the town altogether about 8 or 9,000 pounds' worth. Besides this they exacted from the town for not burning it down a ransom of 1,000 pounds, which however was not paid.

Anno 1797. The 27th of July our neighbour the Reinhart woman, widow of Leonhard Uhrig, was buried.

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1791. The 19th of March Mr. Emeno and his wife and his son's daughter were murdered, burned and robbed by the 2

[29] i.e. Minas and Piziquid. When Mr. Schmitt says that in that same year 3,000 men died "here" he presumably means in the province altogether.

[30] Official records indicate that this event took place in the year 1782, not 1781.

murderers, arsonists and thieves named George and Friderich Bottelier.

The 9th of May 1791 both were hanged on the gallows in Lunenburg and the next day were taken by their friends to North-West and buried as a memorial.

1791. The 6th of August God punished us with black caterpillars. On the 6th there was such a rain of them that the ground was all covered. They ate the crops and grass till the 20th of August. Then they all died. In the whole settlement they did great damage. With me they ate almost all of the 10 bushels of seed barley, so that I scarcely got back the quantity I had sowed. 4 bushels was all we got for our portion. My damages were a good 60 bushels, and if God had not taken away the punishment after two weeks they would have consumed all crops and grass.

1790. The 1st of October Caspar Heckman Sr. died in Lunenburg and was buried on the 3rd and had reached the age of 78 years and 6 months and 13 days.

1800. The 13th of January in the evening about 11 o'clock our neighbour Nicklaus Reinhart passed away peacefully and was buried on the 15th. Had reached the age of 59 years 8 months.

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[This page has nothing to do with family records or the history of Lunenburg.

It consists of some notes about the persecutions of the early Christians under the Roman emperors, etc., which Mr. Schmitt writes that he had copied from a book of martyrs belonging to Mr. Bleisteiner, of Lunenburg. This had evidently made a great impression on him. He says, for instance, that the persecution lasted 300 years and that 54,750,000 Christians perished in it.]

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N.B. 1783. The 6th of December my dear wife Maria Barbara Elisabetha Schmitt passed away. She became ill the 1st of the

month, and died on the said date. She was buried on the 8th. Through her 6 children she had 61 grandchildren and great-grandchildren, of all of which ten had died and 57 remain yet alive so long as God wills it. She was born in 1708, the 8th of January, and entered into her first marriage in 1727, became a widow in 1737, entered into her second marriage, with me, Johann Michael Schmitt, 1738, and lived in this second marriage 45 years, so that her whole married life was 56 years. She reached the age of 75 years less 5 months.

1798—the 9th of June
my father Johan Michael passed away, having reached the age of 84 years 3 months and 2 days, and was buried on the 11th in Oakwood cemetery.

Page 23

1790. The 20th of October my brother-in-law Caspar Heckman died in Loyenburg. He lay sick for 14 weeks. His age was 78 years.

1806. The 21st of December our pastor Schmeisser passed away having reached the age of 55 years and 9 months.

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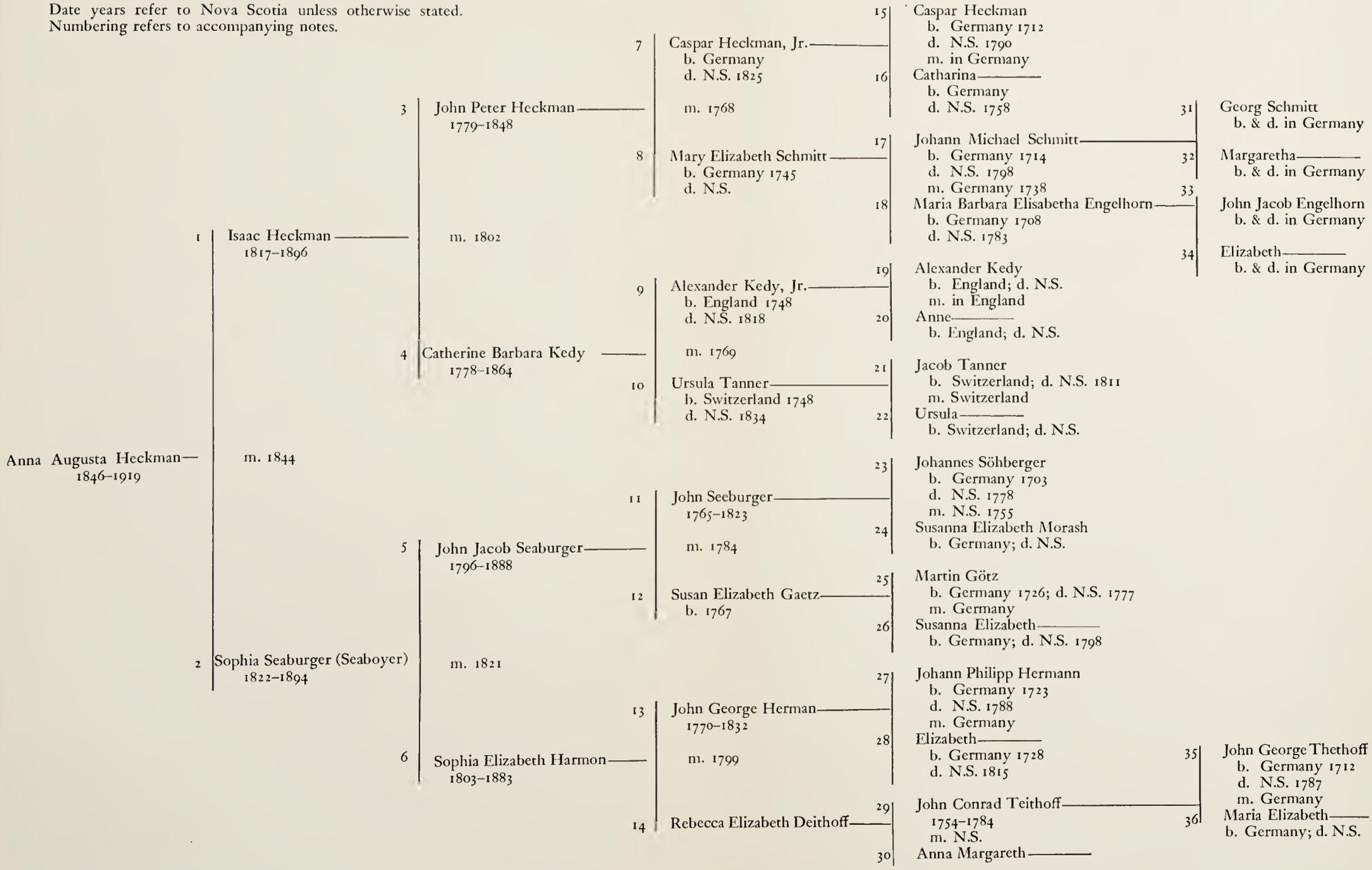
Appendix B

THE HECKMAN ANCESTRY

Date years refer to Nova Scotia unless otherwise stated.
Numbering refers to accompanying notes.



NOTES ON THE HECKMAN ANCESTRY

Expanding the Information on the Preceding Chart.

1. Isaac Heckman, of Rose Bay, Lunenburg County, Nova Scotia, 9th child and 3rd son of John Peter Heckman and Catherine Barbara Kedy. Born 1817, died 1896. Letters of Administration granted on his estate 22 January 1897. He is described as a fisherman in one document relating to his estate, and as a shoemaker in another in the same file. He married Sophia Seaburger, January 7, 1844.

2. Sophia Seaburger (Seaboyer), eldest daughter of John Jacob Seaburger and Sophia Elizabeth Harmon. (The name was originally Herman, and while some branches used Harmon fifty or more years ago, it is now practically all Herman in Lunenburg.) Born October 4, 1822; died March 21, 1894. They had a large family, eleven children survived their father.

3. John Peter Heckman, of Heckman's Island, 5th son of Caspar Heckman (2nd) and 7th child of his second wife, Mary Elizabeth Schmitt. Born April 25, 1779, baptized Dutch Reformed Church, Lunenburg, 28 April 1779; died 1848. Letters of Administration were granted on his estate 15 March 1848. He married Catherine Barbara Kedy at St. John's (Anglican) Church, Lunenburg, 27 November 1802.

4. Catherine Barbara Kedy, 2nd daughter, and 4th child of Alexander Kedy (2nd) and Ursula Tanner. Born May 3, 1778, baptized at St. John's, Lunenburg, 13 May 1778; died in 1864. Letters of Administration were granted on her estate, 11 April 1864. They had 12 children.

5. John Jacob Seaburger, of Rose Bay, Lunenburg County, Nova Scotia, son of John Seeberger and Susan Elizabeth Gaetz. Born January 11, 1796; died July 20, 1888; married Sophia Elizabeth Harmon, December 6, 1821. The name was originally Söhberger and has been used in many different spellings. It is now usually Seaboyer.

6. Sophia Elizabeth Harmon, daughter of John George Herman and Rebecca Elizabeth Deithoff. Born November 18, 1803; died July 16, 1883. They had 12 children.

7. Caspar Heckman Jr., of Lunenburg, only child of Caspar Heckman (1st). Born in Germany, he came to Nova Scotia with his parents in the *Pearl* in 1751. He died at Lunenburg in 1825, and his will, signed August 8, 1825, was admitted to probate August 20, 1825. He was married twice (possibly 3 times). Firstly on August 28, 1759 to Rebecca Hemish; and secondly on January 16, 1768, to Mary Elizabeth Schmitt. Both marriages are recorded in St. John's, Lunenburg. There was one son by the first marriage and 13 children by the second.

8. Mary Elizabeth Schmitt, daughter of Johann Michael Schmitt and his wife Maria Barbara Elisabetha (Engelhorn) Herttel. Born June 24, 1745, baptized June 27, 1745, in Germany, she came to Nova Scotia with her parents in the *Gale*, in 1752.

9. Alexander Kedy Jr., of Mahone Bay, Lunenburg County, Nova Scotia, 2nd son of Alexander Kedy (1st), and his wife Anne. Born in London, England, March 20, 1748, he was brought to Nova Scotia by his parents in 1749. He died at Mahone Bay, February 9, 1818, aged 70. He married Ursula Tanner at St. John's, Lunenburg, February 14, 1769.

10. Ursula Tanner, daughter of Jacob Tanner and his wife Ursula. Born at Schaffhausen, Switzerland, in 1748. Came to Nova Scotia with her parents in 1750. She died at Mahone Bay, February 7, 1834, aged 86, where her gravestone and that of her husband may still be seen. They had 7 children.

11. John Seeburger, of Rose Bay, Lunenburg County, Nova Scotia, eldest son of Johannes Söhberger and his wife Susanna Elizabeth Morash. Born at Lunenburg September 19, 1765; died at Rose Bay in 1823. His will was made 2 April 1823 and was admitted to probate 26 May 1823. He married in 1784 (according to the Canon Harris Papers) to Susan Elizabeth Gaetz.

12. Susan Elizabeth Gaetz, daughter of Martin Götz and his wife Susanna Elizabeth. She was baptized at St. John's, Lunenburg, 15 September 1767. She had 11 children.

13. John George Herman, a farmer of 2nd Peninsula, Lunenburg, youngest child of Johann Philipp Hermann. He died at 2nd Peninsula in 1832, and was buried "May 3rd, aged about 62" according to the records of St. John's, Lunenburg. He married

July 16, 1799 (Dutch Reformed Church, Lunenburg) to Rebecca Elizabeth Deithoff.

14. Rebecca Elizabeth Deithoff, only child of John Conrad Teithoff and his wife Anna Margareth. They had 8 children. (The name was originally Thethoff, in her grandfather's time. Her father spelled it Teithoff, but she evidently followed her uncle George who changed it to Deithoff, after her father's early death.)

15. Caspar Heckman (often spelled Hickman). Born in the Palatinate, Germany, March 18, 1712. He was a farmer and in 1751, at the age of 39, emigrated to Nova Scotia in the *Pearl*, with his wife and one child, Caspar, Jr. He was one of the original settlers of Lunenburg Town and was an innkeeper there. He died October 1, 1790. His wife died in Lunenburg about 1758, and it is thought he married a second time, May 18, 1762, to Anna Foster. (She may have been the second wife of Caspar, Jr., but this is not probable.) Caspar, Jr. appears to have been the only child of Caspar.

16. Catharina, wife of Caspar Heckman, was born and married in Germany, and died in Lunenburg about 1758. Nothing further has been found about her.

17. Johann Michael Schmitt. Born at Neustätten, in Ansbach, Germany, March 7, 1714. He emigrated to Nova Scotia in the *Gale* in 1752, with his wife, children and stepchildren. He arrived at Lunenburg with the first settlers, June 8, 1753, and in the spring of 1754 settled at La Have. He died June 9, 1798, aged 84 years, 3 months and 2 days, and was buried on June 11th at Mush a Mush. He was married on the last Tuesday before Advent in 1738, to Maria Barbara Elisabetha Herttel, a widow.

18. Maria Barbara Elisabetha Engelhorn, daughter of John Jacob and Elizabeth Engelhorn. She had been previously married on July 22, 1727, to George Herttel, born June 9, 1687, blacksmith of the hunting outfit of the Elector Palatine, at Bruchhausen, and who died in Leimen, September 3, 1736. She brought 3 Herttel children with her to Nova Scotia, as well as the children of her 2nd husband, all born in Germany. She died at La Have, Lunenburg County, December 6, 1783. She had 4 children by her 1st husband, and 6 by her 2nd.

19. Alexander Kedy, a carpenter of London, England, was one of the original settlers that came to Halifax, Nova Scotia, with Col. the Hon. Edward Cornwallis, arriving on June 21, 1749. His name appears on the passenger list of the *Winchelsea*. He was one of the first settlers at Mush a Mush (now Mahone) Lunenburg County. He represented the county in the first Nova Scotia General Assembly in 1758 (the first Parliament in what is now Canada). The date of his death is not known.

20. Anne, wife of Alexander Kedy, was married in England and had 2 sons born in England, and at least 2 more in Nova Scotia. Nothing further is known of her.

21. Jacob Tanner, of Schaffhausen, in Switzerland. He came to Nova Scotia with his wife and children in 1750, in either the *Alderney* or the *Nancy*, two ships for which no passenger lists can be found. He settled at Lunenburg. He died there in 1811 and Letters of Administration were granted on his estate November 20, 1811.

22. Ursula wife of Jacob Tanner. Nothing is known of her personally. Canon Harris says she had 7 children, three of them born in Nova Scotia.

23. Johannes Söhberger, born 1703, of Wurtemberg, Germany, came to Nova Scotia at the age of 48, in the *Pearl* in 1751. He settled in Lunenburg County and died in 1778. His will was admitted to probate 26 June 1778. He had married in Germany and brought his wife to Nova Scotia, but she died shortly after their arrival and he married, secondly (according to Canon Harris), in 1755, to Susanna Elizabeth Morash, a widow.

24. Susanna Elizabeth Morash. She was probably born in Germany and came to Nova Scotia with her first husband, Morash. (As there are several of the name, he cannot be identified.) After the death of Johannes Söhberger, she married, for the third time, in 1782, to Peter Zinck, a widower, son of Caspar Zinck. She had 6 children by Johannes Söhberger.

25. Martin Götz, a native of the Palatinate, Germany, came to Nova Scotia in the *Pearl* in 1751, then aged 25, with his wife, and settled at La Have. He died in 1776 or 1777, and his will was admitted to probate on 6 January 1777. (The name appears as Kitz, Kaytz, Göetz, and in many other forms. It is now always Gaetz, except where the English name, Gates, has been adopted.)

26. Susanna Elizabeth, wife of Martin Götz. Canon Harris says she died in 1798, but nothing further is known of her. She had 8 children.

27. Johann Philipp Hermann, a farmer of Westhove, Germany, born in 1723, came to Nova Scotia with his wife in the *Pearl* in 1752, then aged 29. He died in 1788 and the records of the Dutch Reformed Church, Lunenburg, state he was "an Elder, and was buried December 9, 1788." His will was admitted to probate 2 January 1789.

28. Elizabeth, wife of Johann Philipp Hermann, was born in Germany in 1728, and died at Lunenburg in 1815 at the age of 87 (Canon Harris). She had 10 children.

29. John Conrad Teithoff, 2nd son of John George Thethoff and his wife Maria Elizabeth, baptized at St. John's, Lunenburg, 15 August 1754. He died at Lunenburg in 1784, and Letters of Administration were granted on his estate 10 November 1784.

30. Anna Margareth, wife of John Conrad Teithoff. Nothing is known of her except mention in church and probate records.

31. Georg Schmitt, a magistrate of Neustätten, in Ansbach, Germany (Schmitt Bible).

32. Margaretha Schmitt, of Tauberzell, Germany (Schmitt Bible).

33. John Jacob Engelhorn, of Hockenheim, Germany (Schmitt Bible).

34. Elizabeth Engelhorn, of Hockenheim, Germany (Schmitt Bible).

35. John George Thethoff, of Waldeck, Germany, born 1712, came to Nova Scotia with his wife in the *Gale* in 1751, being then 39 years old. He settled at Lunenburg, and died there in 1787. His will, admitted to probate 18 April 1787, mentions his granddaughter Elizabeth, daughter of his son Conrad.

36. Maria Elizabeth, wife of John George Thethoff, born and married in Germany, came to Nova Scotia with her husband. They had 2 sons and 4 daughters, five of them baptized at St. John's, Lunenburg.

Appendix C

THE BURGESS ANCESTRY IN AMERICA

Numbering refers to notes immediately following.

(1) THOMAS BURGESS (Landed in Salem from England in 1630 with wife, Dorothy; removed to Sandwich 1637.)
1603–1685
:
Thomas, John, Elizabeth, JACOB, Joseph

(2) JACOB (m. Mary Nye. Resided at Sandwich.)
Circa 1631–1719
:
Samuel, EBENEZER, Jacob, Thomas, Benjamin, Mary

(3) EBENEZER (m. Mercy Lombard.* Resided at Wareham.)
1673–1750
:
Elizabeth, Samuel, Thankful, Nathaniel, Ebenezer, BENJAMIN

(4) BENJAMIN (A physician of Dartmouth. m. Mercy ————)
1708–1748
:
SETH, Benjamin, Silas, Thomas

(5) SETH (m. Abigail Howe; removed to Cornwallis, Nova Scotia, in 1760.)
1736–1795
:
Mary, Thankful, BENJAMIN, Earl

(6) BENJAMIN (m. Abigail Hovey; resided Cornwallis township, Nova Scotia.)
1762–1853
:
Mercy, Seth, STEPHEN, Abigail, Earl, John, Mary, Benjamin, Sarah-Alice, William-Forsythe

(7) STEPHEN (m. Elizabeth Nesbit; resided Cornwallis, Nova Scotia.)
1792–1879
:
William, Mary-Ann, Charles-Rufus, John-Nesbit, John-Edwin, FREDERICK, Abigail, Joseph-Arthur, George-Owen, Stephen-Chalmers

(8) FREDERICK (Removed to Oshkosh, Wisconsin, 1856; m. Anna Augusta Heckman of Lunenburg County, Nova Scotia, in Lynn, Massachusetts, February 27, 1872.)
1833–1916
:
Charles-Frederick, George-Heckman, Kenneth-Farwell
1873–1945 1874– 1887–

* Mercy Lombard was a lineal descendant of Richard Warren, one of the Pilgrims who sailed from Plymouth, England, on the *Mayflower*, September 6, 1620. He was the twelfth signer of the *Compact*, penned in the cabin of the *Mayflower* in Cape Cod Harbor. His son, Nathaniel Warren, was the father of Jane Warren, who married Benjamin Lombard. Mercy Lombard was their daughter.

NOTES ON THE BURGESS ANCESTRY

Expanding the Information on the Preceding Chart.

1. THOMAS BURGESS arrived with his wife, Dorothy, in Salem, Massachusetts, about 1630, at the age of 27 and remained for a time in Lynn. He was assigned a section of land in Duxbury on July 3, 1637, but the following year made his permanent home in Sandwich, Plymouth Colony. He was elected in 1642 to represent Sandwich in the provincial legislature, being designated as Deputy to the Court of Plymouth and serving for eleven consecutive years. He was one of the original eleven male members of the first Congregational Church in Sandwich and was known among his contemporaries as "Goodman" Burgess. A copy of his will is printed in Ebenezer Burgess' *Genealogy* and also in the *Burgess Genealogy* by Barry H. Burgess. An examination of his recorded will shows that he signed his name with a mark "X" and that it was spelled "Thomas Burg." He and his wife are buried in the Old Town Cemetery in Sandwich, new tombstones having been erected in 1917, fragments of the original tombstones now serving as footstones. Eligibility of descendants of Thomas Burgess to become members of the Society of Colonial Wars has been established and accepted by the Society on the basis that he was elected as Deputy for Sandwich to the Plymouth Colony General Court in June 1642, August 1644, June 1648, June 1654, August 1654, June 1660, June 1662, and June 1668, and that he served in the expedition against the Narragansetts in August 1645.

2. JACOB BURGESS, the fourth of the five children of Thomas and Dorothy Burgess, was probably born in America about 1631. Ebenezer Burgess does not record the year of his birth but records Elizabeth, his sister, the next oldest child, as having died September 26, 1717 at the age of 88 years, which would have made her birth in 1629. He also records that in 1644 Jacob assisted his father in repairing the meeting house. He and his next older brother, John, took the oath of allegiance in 1657 to be admitted as freemen in the Colony. On June 1, 1670, he married Mary Nye, daughter of Benjamin Nye and granddaughter of Rev. Thomas Tupper, who came from England in 1635. He served the town of

Sandwich for many years as surveyor, constable and grand juror, and performed military service against the Indians, probably in King Philip's War. Under his father's will he inherited for life the homestead including "house-lot, dwelling-house, barn and out-houses, and upland on both sides of the cartway," all of which should pass to Jacob's son, Thomas, and his heirs upon Jacob's death. Jacob was the only son remaining on the old homestead. His two older brothers, Thomas, Jr., who had removed to Newport, Rhode Island, and John, who had removed to Yarmouth, Massachusetts, were each willed five pounds by their father. The younger brother, Joseph, who had removed to Rochester, was willed two lots upon condition that he pay John five pounds, and on non-acceptance of these terms the lots were to go to Ezra Perry, the son-in-law, who had married Elizabeth, the only daughter of Thomas. Jacob Burgess, as did his father, signed his own will with a mark "X", the spelling being "Jacob Burge Sr."

3. Ebenezer Burgess, the second of the six children of Jacob and Mary (Nye) Burgess, was born October 12, 1673, and died May 22, 1750. He married Mercy Lombard, daughter of Benjamin Lombard and Jane Warren of Barnstable, Massachusetts. Jane Warren was the daughter of Nathaniel Warren and granddaughter of Richard Warren, who was one of the passengers on the *Mayflower* and the twelfth signer of the *Compact* in the cabin of the *Mayflower*. At 36 Ebenezer removed to Wareham, Massachusetts, where in 1709 he built a house, still standing in an excellent state of preservation. Ebenezer Burgess signed his name in clear penmanship as "Ebenezer Burgss."

4. Benjamin Burgess, the youngest of the six children of Ebenezer and Mercy (Lombard) Burgess, was born in East Wareham, Massachusetts, on July 9, 1708, and died September 18, 1748. His wife, Mercy (of whose surname no record has been found) was born in 1711, and died July 4, 1746. He was a physician who, at the age of 27, opened an office and established his home in Dartmouth, in the section now known as Acushnet. His *Medical Record and Account Book*, with the earliest date of 1742, is still extant, now in the possession of Montague S. Burgess of Garden City, Long Island, New York. This book shows that the Doctor had a large practice extending to communities twenty miles distant, and among his patients were the Delanos and the Swifts. The book

itself was taken to Nova Scotia in 1760 by the Doctor's son, Seth, where in succeeding generations it served to record genealogical data. The Doctor's signature was written as "Benj. Burges."

5. Seth Burgess, the oldest of the four children of Dr. Benjamin and Mercy Burgess, was born in Dartmouth, Massachusetts, on May 26, 1736, and died in Cornwallis County, Nova Scotia, January 10, 1795. On June 5, 1751, he married Abigail Howe who died in 1801. The graves of both are in the cemetery at Chipman Corner near Kentville, Nova Scotia. In 1758, Seth Burgess sold his one-quarter interest in his father's estate for £146, 13s., 4d., and in 1760 with his wife and two daughters (Mary and Thankful) removed to Kings County, Nova Scotia, where he received a grant of approximately 600 acres of the lands of the evicted French Acadians which had been opened for settlement by the English. He settled in Habitant, one mile east of Canning, on the Kingsport road, and later moved to a farm in the vicinity of Kentville. He was a member of the Cornwallis Congregational Church at Chipman Corner, which after the American Revolution became Presbyterian. In the early part of the American Revolution, Seth Burgess was appointed a lieutenant in His Majesty's Army, but was never called into active service.

6. Benjamin Burgess, the third child and first born son of Seth and Abigail (Howe) Burgess, was born in Nova Scotia January 19, 1762, and resided in Woodville, about ten miles west of Kentville. He died on April 25, 1853, and was buried in Chipman Corner Cemetery, as also was his wife, Abigail Hovey, whom he married in August, 1788. She was born in Topsfield, Massachusetts, September 29, 1765, and died at Woodville, June 28, 1836. Her parents, Stephen Hovey and Abigail Hood, were Empire Loyalists who left Massachusetts during the American Revolution and moved to Mangerville, Nova Scotia. She was the daughter of Stephen Hovey (February 24, 1742-July 24, 1793) and Abigail Hood (born May 24, 1741) who were married in Topsfield, Massachusetts, on July 18, 1761; and the granddaughter of Aaron Hovey (1718–1759) and Sarah Perley (1719–1792) of Topsfield, Massachusetts, and of Nathaniel Hood and Abigail Potter. Benjamin Burgess owned a large farm and was a prosperous member of his community. Many of his descendants, both in Canada and the United States, achieved prominence; one of his great-grandsons, Edmund

L. Newcomb, became a Justice of the Supreme Court of Canada. As Barry H. Burgess in his *Burgess Genealogy* points out, "for the reason that Benjamin Burgess had no brothers with children, all members of the Kings County Branch*** bearing the name of Burgess are his descendants."

7. Stephen Burgess, the third of ten children and second son of Benjamin and Abigail (Hovey) Burgess, was born at Woodville, Nova Scotia, November 2, 1792, and died June 15, 1879. On March 21, 1821, he married Elizabeth Nesbit, who was born in 1800 and died October 2, 1883. They resided near Lakeville, Nova Scotia, on a farm of ninety acres, the larger farms allotted from the Acadian holdings having been broken up by division between children of the generally large families of the period. Stephen and Elizabeth Burgess had ten children, two of whom died in infancy. A more complete sketch of their lives appears in Chapter 4.
8. Frederick Burgess, the sixth of ten children and the fifth son of Stephen and Elizabeth (Nesbit) Burgess, was born at Lakeville, Kings County, Nova Scotia, November 11, 1833, and died at Oshkosh, Wisconsin, April 28, 1916. On February 27, 1872, he married Anna Augusta Heckman, who was born in Nova Scotia on September 27, 1846, and died at Oshkosh, Wisconsin, on May 25, 1919. They resided at Oshkosh, Wisconsin, and had three children—Charles Frederick, George Heckman, and Kenneth Farwell. A description of the lives of Mr. and Mrs. Frederick Burgess is set forth in Chapter 4.

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Appendix D

CHILDREN AND GRANDCHILDREN OF STEPHEN AND ELIZABETH (NESBIT) BURGESS

William Burgess
(m. Mary Jane Simonds)
b. April 3, 1822
d. July 8, 1905

- Arthur Joseph Burgess
- Angelina Sawyer (Burgess) Calkin
- Mary Jane (Burgess) Cleary
- Harry Burgess
- Caroline Julia (Burgess) Stanton
- Chandler William Burgess
- Lalia Evelina (Burgess) Baker
- Howard Rufus Burgess
- Bertha Anna (Burgess) Coleman

Mary Ann (Burgess) Kinsman
(m. Benjamin Kinsman)
b. March 22, 1824
d. February 14, 1861

- Clara Sigourney
- Mary Jane Kinsman
- Fred Kinsman
- Forrester Kinsman

(Charles) Rufus Burgess
(m. Georgina Dewar)
b. September 2, 1826
d. December 23, 1905

- Winifred Logan Burgess
- Lena Hunter Burgess
- Abbie Berteaux (Burgess) Borden-Macklin
- Laura Burgess
- Mary Ann Burgess
- (Rufus) Earl Burgess
- Lina Dorothy (Burgess) Kirkpatrick
- Elinor McLeod (Burgess) Lewis
- (John) Albert Burgess
- Harry Burgess
- Carol Georgina (Burgess) Shaughnessy

John Nesbit Burgess
b. December 13, 1828
d. June 19, 1830

(John) Edwin Burgess
(m. 1st, Mary Cogswell
2nd, DeVilla Rhuland)
b. March 26, 1831
d. October 5, 1924

- Scott Robert Burgess
- Charles Benjamin Burgess
- John Fenwick Burgess
- Julia Elizabeth Burgess
- Laura Robinette Burgess
- Agnes Augusta Burgess
- Mary Pennington (Burgess) Burke
- Grace DeVere Burgess
- James Edwin Burgess
- Enoch Lamont Burgess

Frederick Burgess
(m. Anna Augusta Heckman)
b. November 11, 1833
d. April 28, 1916

- Charles Frederick Burgess
- George Heckman Burgess
- Kenneth Farwell Burgess

Abigail (Burgess) Berteaux
(m. Charles Berteaux)
b. June 26, 1837
d. December 28, 1907

- Jennie (Berteaux) Wilkins
- Laura (Berteaux) Bell
- Sharlie (Berteaux) Baldwin

Joseph A. Burgess
b. February 4, 1840
d. May 2, 1843

George Owen Burgess
(m. Emily Butler)
b. November 12, 1842
d. June 12, 1880

- Olie (Burgess) Daniels
- Pearl Bernice (Burgess) Stinson
- Georgie (Burgess) Chute

Stephen Chalmers Burgess
(m. Amanda ————)
b. December 14, 1845
d. February 14, 1903

- Byron Burgess
- Rufus Burgess
- Harold Burgess
- Fred Burgess

CHILDREN AND GRANDCHILDREN OF ISAAC WILLIAM AND SOPHIA ELIZABETH (SEABOYER) HECKMAN

Isaac Fraser Heckman
(m. Carrie Acker)
b. April 15, 1845
d. July 11, 1927

- Nellie Wonson Wentzell
- Charles Fred Heckman
- George Isaac Heckman
- Carrie Acker (Heckman) Benson

Sophia (Heckman) Cook
(m. John Henry Cook)
b. April 15, 1845
d. November 15, 1915

- John Henry Cook, Jr.

Anna Augusta (Heckman) Burgess
(m. Frederick Burgess)
b. September 27, 1846
d. May 25, 1919

- Charles Frederick Burgess
- George Heckman Burgess
- Kenneth Farwell Burgess

Julia Heckman
b. July 15, 1848
d. November 4, 1866

Clarissa Elizabeth (Heckman) Mason
(m. Isaac Mason)
b. October 25, 1849
d. September 5, 1923

- William Mason
- Harris Mason
- Leone (Mason) Wilson
- Lucile (Mason) Gibsone
- Eva Mason
- Ella (Mason) McBrien

(James) Anthony Heckman
(m. Anna Oxner; m. 2nd, Jennie Shields, no children)
b. July 3, 1851
d. December 6, 1915

- John Harris Heckman
- Minnie (Heckman) Ritcey
- Henry Heckman
- Julia (Heckman) Godsoe
- James Heckman
- William Heckman
- Isabel (Heckman) Barrett

Sarah Adelaide (Heckman) Oxner
(m. James Oxner)
b. February 15, 1853
d. August 5, 1946

- Julia Oxner
- Daniel Oxner
- Bertram Oxner

Martha Emeline (Heckman) Farwell
(m. James Trow Farwell)
b. October 20, 1854
d. October 12, 1900

- Anna Augusta (Farwell) Grove (1st) Chandler (2nd)
- Mabel Sophia Farwell
- Fred Reo Farwell
- Martha Belle (Farwell) Cook

(John) Gabriel Heckman
(m. Emily Cook; m. 2nd, Laura Creaser, no children)
b. June 16, 1856
d. April 6, 1940

- Ray Heckman
- Frank Heckman

(Thomas) Daniel Spurgeon Heckman
(m. Adeline Sexton)
b. January 21, 1858
d. February 7, 1931

(Elissa) Barbara Heckman Zinck
(m. Daniel Zinck)
b. August 10, 1859
d. November 5, 1945

- Frederick Zinck
- Kenneth Zinck
- Bernard Zinck

Ellen Grace Louise (Heckman) Church
(m. Felix Church)
b. July 18, 1862
d. November 6, 1949

- Charles Church
- Harry Church
- William Church
- Emily Church
- Pearl (Church) Eggleton
- Caroline Church

Appendix E

DESCENDANTS OF FREDERICK BURGESS AND ANNA AUGUSTA (HECKMAN) BURGESS

Notes Expanding the Information on the Following Chart

Frederick Burgess (born November 11, 1833, at Lakeville, Nova Scotia) married Anna Augusta Heckman (born September 27, 1846, at Lunenburg, Lunenburg County, Nova Scotia) at Lynn, Massachusetts, on February 27, 1872. They immediately established their residence at Oshkosh, Wisconsin, where they resided until their deaths, Frederick Burgess on April 28, 1916, and Anna Heckman Burgess on May 25, 1919. They had three sons—Charles Frederick, George Heckman, and Kenneth Farwell.

CHILDREN OF FREDERICK BURGESS AND ANNA AUGUSTA (HECKMAN) BURGESS

Charles Frederick Burgess (born January 5, 1873, at Oshkosh, Wisconsin) married Ida May Jackson (born December 27, 1869, at St. Louis, Missouri) at Madison on June 25, 1903. They resided in Madison until 1927, when they established their residence on Burgess Island (formerly Little Bokeelia), Bokeelia, Lee County, Florida. Charles Burgess died at Chicago, Illinois, February 13, 1945, and Ida Jackson Burgess at Madison, Wisconsin, December 17, 1945. They had two children—Betty (Elizabeth Harper) and Jackson.

George Heckman Burgess (born June 19, 1874, at Oshkosh, Wisconsin) married Harriet Painter Van Trump (born November 4, 1878, at Wilmington, Delaware) at Wilmington, Delaware, on October 10, 1899. They resided successively at Pittsburgh, Pennsylvania; Montclair, New Jersey; Albany, New York; and New York City. They have three children—George Van Trump, Louise, and Frederick.

Kenneth Farwell Burgess (born October 16, 1887, at Oshkosh, Wisconsin) married Louise Frances Todd (born January 27, 1889, at Dixon, Illinois, died October 11, 1920, at Madison, Wisconsin) on October 10, 1914, at Dixon, Illinois. They had two children—Mary Louise and Kenneth Farwell, Jr. Married Hazel Geraldine David

(born December 6, 1891, at Chicago, Illinois) on September 28, 1922, at Evanston, Illinois. They have one daughter, Joan Augusta.

GRANDCHILDREN OF FREDERICK BURGESS AND ANNA AUGUSTA BURGESS

Betty (Elizabeth Harper) Burgess (born at Madison, Wisconsin, September 3, 1905) married Eric John Lee Cotton of Earl Shilton, Leicestershire County, England (born June 4, 1900, at Earl Shilton), at Evanston, Illinois, on June 9, 1928. They have two sons, both born in London, England—Charles Burgess Cotton and John William Cotton.

Jackson Burgess (born at Madison, Wisconsin, December 1, 1907) married Jean Elizabeth Thomas (born at Blanchardville, Wisconsin, February 19, 1908) at Dousman, Wisconsin, on October 19, 1929. They have three children—Annette, Betty Jean, and Thomas Keith.

George Van Trump Burgess (born at Pittsburgh, Pennsylvania, March 13, 1903) married Helen Gault Steers (born at Brooklyn, New York, on May 11, 1906) at White Plains, New York, on June 6, 1930. They have two children—Claire Louise and George Van Trump, Jr.

Louise Burgess (born at Pittsburgh, Pennsylvania, December 6, 1904) married Russell Ferdinand Passano (born at Baltimore, Maryland on June 30, 1903) at New York City, October 10, 1929. They have two children—George Burgess Passano and Lucia Passano.

Frederick Burgess (born at Montclair, New Jersey, November 5, 1906) married Lillian Little (born at Montreal, Canada, October 25, 1907) at Montreal, on April 16, 1932.

Mary Louise Burgess (born at Chicago, Illinois, May 22, 1917) married James Edward Day (born at Jacksonville, Illinois, October 11, 1914) at Evanston, Illinois, on July 2, 1941. They have three children—Geraldine Burgess Day, Mary Louise Day, and James Edward Day, Jr.

Kenneth Farwell Burgess, Jr. (born at Chicago, Illinois, July 16, 1919) married Georgiana (Georgette) Owsley Hill (born at Evanston, Illinois, July 1, 1919) at Winnetka, Illinois, on March 14, 1942. They have three children—Kenneth Farwell Burgess III, Hill Carrington Burgess, and Georgiana Owsley Burgess.

Joan Augusta Burgess (born at Chicago, Illinois, June 27, 1926) married Clyde Everett Shorey, Jr. (born at Oak Park, Illinois, June 9, 1922) at Evanston, Illinois, April 22, 1950. They have two children—Clyde Everett Shorey III and David Burgess Shorey.

GREAT-GRANDCHILDREN

Charles Burgess Cotton (born at London, England, April 14, 1931) married Jean Oliver (born September 8, 1933) at Earl Shilton, England, on December 31, 1953. They have a daughter, Lesley Elisabeth Cotton (born December 1, 1954).

John William Cotton (born at Earl Shilton, England, October 11, 1933).

Annette Burgess (born at Berwyn, Illinois, May 7, 1931) married Edwin Leo Oberto (born December 25, 1928, at Grand Junction, Colorado) at Glencoe, Illinois, on August 8, 1953. They have a daughter, Tenney Jane Oberto (born January 15, 1956).

Betty Jean Burgess (born at Freeport, Illinois, December 8, 1934) married Howard Jack Fetterhoff (born May 21, 1933, at Denver, Colorado) at Glencoe, Illinois, on June 18, 1955.

Thomas Keith Burgess (born at Evanston, Illinois, November 20, 1949).

Claire Louise Burgess (born at New York, August 24, 1933) married Dr. Burt William Phillips at Scarsdale, New York, on March 24, 1956.

George Van Trump Burgess, Jr. (born at New York, November 14, 1936).

George Burgess Passano (born at Middletown, Ohio, January 16, 1931).

Lucia Passano (born at Middletown, Ohio, January 16, 1931) married David Stephen Powell (born at Northfield, Massachusetts, on March 30, 1930) on September 16, 1954 at New York City.

Geraldine Burgess Day (born at Chicago, Illinois, July 17, 1943).

Mary Louise Day (born at Chicago, Illinois, November 26, 1946).

James Edward Day, Jr. (born at Chicago, Illinois, December 11, 1948).

Kenneth Farwell Burgess III (born at Corpus Christi, Texas, February 8, 1944).

Hill Carrington Burgess (born at Milwaukee, Wisconsin, July 1, 1947).

Georgiana Owsley Burgess (born at Freeport, Illinois, April 17, 1952).

Clyde Everett Shorey III (born at Chicago, Illinois, March 7, 1951).

David Burgess Shorey (born at Chicago, Illinois, May 18, 1953).

GREAT-GREAT-GRANDCHILDREN

LESLEY ELISABETH COTTON (born at Earl Shilton, Leicestershire, England, December 1, 1954).

TENNEY JANE OBERTO (born at Boulder, Colorado, January 15, 1956).

GREAT-GREAT-GRANDCHILDREN

Lesley Elisabeth Cotton (born at Earl Shilton, Leicestershire, England, December 1, 1954).

Tenney Jane Oberto (born at Boulder, Colorado, January 15, 1956).

Appendix E—*Continued*

DESCENDANTS OF FREDERICK BURGESS AND ANNA AUGUSTA (HECKMAN) BURGESS

- **Frederick and Anna (Heckman) Burgess**
  - **Charles Frederick Burgess**
    b. Jan. 5, 1873
    m. Ida May Jackson, June 25, 1903
    d. Feb. 13, 1945
    - **Elizabeth Harper Burgess**
      b. Sept. 3, 1905
      m. Eric John Lee Cotton, June 9, 1928
      - Charles Burgess Cotton
        b. April 14, 1931
        m. Jean Oliver, Dec. 31, 1953
        - Lesley Elisabeth Cotton
          b. Dec. 1, 1954
      - John William Cotton
        b. Oct. 11, 1933
    - **Jackson Burgess**
      b. Dec. 1, 1907
      m. Jean Elizabeth Thomas, October 19, 1929
      - Annette Burgess
        b. May 7, 1931
        m. Edwin Leo Oberto, Aug. 8, 1953
        - Tenney Jane Oberto
          b. Jan. 15, 1956
      - Betty Jean Burgess
        b. Dec. 8, 1934
        m. Howard Jack Fetterhoff
        June 18, 1955
      - Thomas Keith Burgess
        b. Nov. 20, 1949
  - **George Heckman Burgess**
    b. June 19, 1874
    m. Harriet Painter Van Trump
    Oct. 10, 1899
    - **George Van Trump Burgess**
      b. March 13, 1903
      m. Helen Gault Steers, June 6, 1930
      - Claire Louise Burgess
        b. Aug. 24, 1933
        m. Dr. Burt William Phillips
        March 24, 1956
      - George Van Trump Burgess, Jr.
        b. Nov. 14, 1936
    - **Louise Burgess**
      b. Dec. 6, 1904
      m. Russell Ferdinand Passano
      October 10, 1929
      - George Burgess Passano
        b. Jan. 16, 1931
      - Lucia Passano
        b. Jan. 16, 1931
        m. David Stephen Powell
        Sept. 16, 1954
    - **Frederick Burgess**
      b. Nov. 5, 1906
      m. Lillian Little
      April 16, 1932
      - Geraldine Burgess Day
        b. July 17, 1943
      - Mary Louise Day
        b. Nov. 26, 1946
      - James Edward Day, Jr.
        b. Dec. 11, 1948
  - **Kenneth Farwell Burgess**
    b. Oct. 16, 1887
    m. Louise Frances Todd
    Oct. 10, 1914
    m. Hazel Geraldine David
    Sept. 28, 1922
    - **Mary Louise Burgess**
      b. May 22, 1917
      m. James Edward Day, July 2, 1941
    - **Kenneth Farwell Burgess, Jr.**
      b. July 16, 1919
      m. Georgiana Owsley Hill
      March 14, 1942
      - Kenneth Farwell Burgess III
        b. Feb. 8, 1944
      - Hill Carrington Burgess
        b. July 1, 1947
      - Georgiana Owsley Burgess
        b. April 17, 1952
    - **Joan Augusta Burgess**
      b. June 27, 1926
      m. Clyde Everett Shorey, Jr.
      April 22, 1950
      - Clyde Everett Shorey III
        b. March 7, 1951
      - David Burgess Shorey
        b. May 18, 1953

Appendix F

DIFFERENCES IN SPELLING THE NAME "BURGESS" IN EARLY NEW ENGLAND DOCUMENTS

A GENEALOGY of the Burgess family as descendants of Thomas Burgess was compiled by the Reverend Ebenezer Burgess, Doctor of Divinity of Dedham, Massachusetts, and published as the *Burgess Genealogy: A Memorial of the Family of Thomas and Dorothy Burgess* (Press of T. R. Marvin & Son, Boston, 1865). This book has been referred to heretofore in footnote references as "Burgess Genealogy, Boston, 1865" to differentiate it from the *Burgess Genealogy: Kings County, Nova Scotia, Branch of the Descendants of Thomas and Dorothy Burgess*, written by Barry Hovey Burgess, M.D. of Brookline, Massachusetts, and published by Chas. E. Fitchett, New York, 1941, and designated in footnote references as "Barry H. Burgess."

Early documents disclose a variety of methods of spelling the name "Burgess" among the Burgess ancestors, a matter not mentioned by *Ebenezer Burgess* but noted and discussed by *Barry Burgess*. The latter states: "In early colonial American records the surname appears most frequently as Burgis, Borgois, Burges, Burge and Burg. On the tombstone of Dr. Benjamin Burgess (father of Seth, who settled in Nova Scotia), it is spelled Burg, although in his medical records it appears as Burges. Unsettled orthography was characteristic of those times." Barry H. Burgess, p. viii.

The correctness of the last statement is attested by an examination of the early records. These documents disclose an even greater variety of methods of spelling the name "Burgess" among the Burgess ancestors. The will of Thomas Burgess is printed in the *Burgess Genealogy* of Ebenezer Burgess, pp. 11–12, with the statement, "The orthography slightly amended." This is severely criticized by Barry Burgess in his *Burgess Genealogy*, p. 6, who says: "The compiler has searched in vain for the original document, in the hope of here presenting a photostatic copy. He fails to see any advantage in altering its orthography, for which, in those days, there were no established rules; in fact, a variety of spelling was considered by some a mark of literary skill." [1]

[1] Barry Burgess says (p. viii): "It is interesting to recall that John Wycliffe, of early English literary fame, spelled his last name in forty different ways."

A photostatic copy of the original recorded will and inventory of Thomas Burgess has been secured from the original copybooks in the Plymouth Colony Records, now at the Registry of Deeds for Plymouth Colony. It discloses that the criticized "amendment" to the orthography is the substitution of the name "Thomas Burgess" for the spelling "Thomas Burg" as used by the scrivener throughout the will and also in the signature to the will as written by the scrivener, for the handwriting appears to be the same. The testator executed the will by his mark, "T mark C." Undoubtedly Ebenezer Burgess simply desired to avoid the necessity of explanation by amending the orthography in this manner, being fully convinced from his research that the proper spelling of the name was "Burgess." In this he seems to have been correct.

Dr. James Savage, former president of the Massachusetts Historical Society, in his *Genealogical Dictionary of the First Settlers of New England* (1860) refers in Vol. 1, p. 302, to "Thomas Burge," and at page 303 to "Thomas Burgess," they being obviously the same person. Savage also recites in Vol. 1, p. 302, that "Thomas Burge" removed from Lynn to Sandwich in 1637 and says that "He was of the chief men, rep. 1646 and after; d. 27 Feb. 1685, presum. to be 82 yrs. old." In Plymouth Colony Records, compiled by N. B. Shurtleff, Vol. 1, pp. 63, 100, 149 and 155, grants are mentioned as having been made to "Thomas Burges," as also does Vol. 2, pp. 40, 75, 84, 90, 94 and 96, while in Vol. 2, p. 123, and Vol. 3, pp. 84, 194, and 208, the name appears as "Thomas Burgis." In Vol. 3, p. 211, and Vol. 4, pp. 3 and 50, the spelling is "Thomas Burge, Sen^{r}." In *The History of Cape Cod*, Freeman (Vol. 1, 1858; Vol. 2, 1862), the spelling "Thomas Burgess" appears in Vol. 1, pp. 164 and 176, and in Vol. 2, p. 54; while "Thomas Burges" is referred to in Vol. 1, pp. 223, 239, and 241. In Vol. 2, p. 44, it is recorded that in 1643 "Thomas Burgess, Sr." and "Thomas Burges, Jr." were among the persons between the ages of 16 and 60 who were liable to bear arms. At page 54 reference is to "Thomas Borgis, Sr." and to "Thomas Burgess, Jr." Freeman, also in Vol. 2, p. 48, refers to "Goodman Burge, Sr." as empowered to call a town meeting, and at page 77 recites that on February 13, 1677, "Mr. Thomas Burge" died.

These inconsistencies of spelling are not unusual in early Plymouth records. A clerk, or scrivener, nearly always wrote wills and other documents, and sometimes used two or more different spellings of the same name in a single record, i.e., "Thomas Burgess, Sr." and

"Thomas Burges, Jr." referred to above.[2] This doubtless led to the tradition that it was considered to be a sign of superior education to be able to spell the same name several different ways all in one record, which nevertheless adds to the difficulties of the genealogist.

[2] An early deed of record in the County Court House at Taunton, Massachusetts, in which a "Thomas Burgg" is shown as the grantee [not the first Thomas, however] recites his name twice as Thomas Burgg and five times as Thomas Burgis.

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